THE TREE OF LIFE

KABBALAH OF IMMORTALITY

By Elias Rubenstein

Imprint

THE TREE OF LIFE - KABBALAH OF IMMORTALITY
By Ilan Rubenstein

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I dedicate this book to all people who seek God.

FOREWORD

This book is a summary of German lectures held by Elias Rubenstein in 2007 and 2008 in his capacity as Director of the Hermetic Academy. The digital recordings of 50 selected lectures were transcribed and adapted to book format. For millennia, the Kabbalah has held the most powerful keys to human evolution.

Although some English transcriptions and correspondences of the Hebrew terms would be more plausible, the common and traditional transcriptions were adopted in this book. In the footnotes, you can find the Hebrew spellings of some terms. The transcription illustrated in following was applied.

TABLE OF CORRESPONDENCES

Letter	Final	Name	Significance	Transcription	Path
א 1		Aleph	bull	A	11
ב 2		Beth	house	B	12
ג 3		Gimel	camel	G	13
ד 4		Daleth	door	D	14
ה 5		Heh	window	H	15
ו 6		Vav	hook	V	16
ז 7		Zain	sword	Z	17
ח 8		Cheth	fence	Ch	18
ט 9		Teth	serpent	T	19
י 10		Yod	open hand	Y, I	20
כ 20	ך 500	Kaph	closed hand	K	21
ל 30		Lamed	ox goat	L	22
מ 40	ם 600	Mem	water	M	23
נ 50	ן 700	Nun	fish	N	24
ס 60		Samekh	prop	S	25
ע 70		Ayin	eye	O	26
פ 80	ף 800	Peh	mouth	P	27
צ 90	ץ 900	Tzadi	fish-hook	Tz	28
ק 100		Qoph	back of head	Q	29
ר 200		Resh	head	R	30
ש 300		Shin	tooth	Sh	31
ת 400		Tav	mark	Th	32

INTRODUCTION

There are numerous ways to address the meaning of life. One of the most wonderful and mysterious, taught for millennia in very small and select circles of understanding students, is Kabbalah (Qabalah). Kabbalah, because it offers the practical keys to open the locked doors of the Bible, demands of its guardians the utmost restraint and modesty in revelation. The Bible is the greatest and most comprehensive book of Kabbalistic wisdom. Every sentence of the Old Testament was written and inspired by great scholars and masters of life. Every word is counted, every single letter has its fundamental meaning, for God created the world according to the Law of the Torah. A few Kabbalistic books can still be found today in libraries, but they are usually very difficult to find. Only a few authentic writings[i] are available that have been translated into English.

For this reason, this little guide to the Kabbalistic tradition thrusts a mystical map into the hands of the interested seeker. Depending on the skill of the person walking the path, this map can lead to the innermost treasures and the highest levels of wisdom. However, it can also be misused and lead the mind into the darkest labyrinth of misconceptions and madness. This book can only be understood as a guide, for it does not seek to compare itself with the great writings of the Kabbalah, nor with the glorious splendor of the Bible.

Nevertheless, it is here that one can find insight to unravel the hidden message of these enigmatic masterpieces of the Kabbalah. Kabbalah uses a special metaphorical language. Kabbalistic books, such as the Bible, use the words of this world, but they speak of higher worlds. The concepts of the lower world are likened to the branches of a tree, and the upper world is the root of the tree. Kabbalah precedes every religion, both historically and spiritually. It is only when the higher contact is lost that religions enter our world. The outer form remains, but the substance disappears.

The spirituality of the Bible, however, can only be discovered - and experienced - through the study of Kabbalah. However, one can study Kabbalah even if one has never studied the Bible. Even though some of the important books of the Kabbalah are freely available, the Hermetic Kabbalah remains a secret teaching. Kabbalah is hidden because it deals with matters that can only be experienced outside the ordinary senses, including the meaning of life. Certain aspects can and should be made freely available to everyone at this time. Some practical applications, however, remain for good reason a secret teaching, including the aforementioned Hermetic Kabbalah, which may only be taught under the personal supervision of a teacher.

It is a good thing that some spiritual teachers of the modern age have been making use of the contents of the Kabbalistic writings for psychological help in life. Every mystical teaching that gives more light and hope to mankind does a good work. In recent years, Kabbalah has experienced a mass popularity in some countries, even filling tabloids in the spirit of a social trend. Kabbalah, on the other hand, is a well-founded and verifiable teaching. It is far removed from any populist intent and the so-called esoteric spirit of the times. In many cases, Kabbalah is attributed to Jewish sources. The knowledge we are talking about is ancient - and the heritage of all humanity. Kabbalistic teachings are also found in the teachings of the New Testament of the Bible, as well as in mystical writings that are also available in Greek and Latin translations.

The Kabbalah unlocks the code of the Bible and reveals a path to the realization of the providence that is offered. In orthodox circles, it is often believed that Kabbalah should only be accessible to a certain group of people, depending on their religious background. This rigid worldview is based on ignorance. The inner teachings of Kabbalah, which culminate in the Hermetic Kabbalah, remain a secret doctrine today, as they have always been. Even the attempt to make parts of the Kabbalah publicly accessible is based on the lack of understanding and naivety of some self-styled teachers. Sooner or later, these teachers turned out to be charlatans.

The secret doctrine itself can, in practice, only be transmitted by the path of initiation. The means are secret, and even the authorized guardians are strictly forbidden to lift the veils that protect the inner sanctum from the profane gaze. The secrets revealed in this book can lead the receptive student to the right path. The clues hidden "between" the lines reveal hidden connections to the initiate. The aspirant is given a structured and rich system, available for the first time in this form outside of a mystery school.

KABBALAH - RECEIVED

The Kabbalah deals with laws that are hidden from exoteric science, both now and in the past. As long as the exoteric researcher is concerned with the outward illusions and analyzes only the superficial appearance, the true reality remains hidden to him. All too often, illusory knowledge, sometimes even illusory doctrine, is the result of such an approach. Unfortunately, much of what is taught and offered in today's universities rests on such a low and dubious level. Suppose you were to receive a letter and you were to analyze it using scientific methods. You would measure its length, width and angle. You would weigh it and analyze it chemically. This would seem to be very paradoxical because you would miss the real content of the letter. The true information and purpose of the Letter, needless to say, is found on another level.

The origin of most popular Kabbalistic writings is placed by historical experts after the birth of Christ. But this, of course, only applies to the material form of the writings, for the content of the texts is much older. Neither university theology nor the natural sciences offer verifiable answers to the essential questions of life. In addition, modern Western schooling, orthodox medicine, politics and social systems are alarmingly based on materialistic illusions. Most people understand materialism as the one-sided pursuit of money and material goods, based on the misconception that materialism is the foundation of life. Thus, it seems ridiculous, almost infantile, that modern man believes himself to be more intelligent and developed than the ancient world. This is only a distorted partial truth. The essential answers are just as hidden from modern man as they were from the average man of that time.

Time and the world of phenomena have changed, but what modern scientist would have the ability and knowledge to build a world wonder like the pyramids using ancient technical methods? The orthodox physician has very little relevant knowledge about the miracle of man and what it means to be human, but he has skill in complicated surgery and in the use of chemistry to combat symptoms instead of their causes. The ancient Egyptians were skilled in brain surgery thousands of years ago. Ancient traditional Chinese physicians were more familiar with the effects and indications of medicinal plants than some modern pharmacists. The Ayurvedic physicians had already thousands of years ago more insight into the laws of the psyche than the modern medicine and the psychology of today, which is comparable to the ancient knowledge which is still in its infancy. For thousands of years, true Kabbalists have had more insight into creation, the cause of all being, than profane science, which derives its knowledge from limited empiricism. The profane approach of today's exoteric natural sciences is unable to grasp the true interaction of microcosm and macrocosm, human being and environment. Kabbalah provides a system for classifying the worlds and planes that precede material plane phenomena. Many outstanding and serious scientists of the modern era have studied Kabbalah, most notably the Nobel laureate and brilliant discoverer of the theory of relativity, Albert Einstein.

He believed that the degree to which a person is free from selfishness, and the means by which he achieves this, defines his true worth. This altruistic attitude is particularly conveyed in the teachings of the Kabbalah. It is extremely rare for the average person to be exposed to Kabbalah, unless it is in a profane form such as we often find today. Since there are few serious writings available, it is even more difficult to find quality Kabbalistic literature in a standard bookstore. Here, scientific, university-like treatises are tempting, but they look only at the superficial appearance and miss the true essence of Kabbalah. The same is true of sober historical analyses and references. They poison the inquisitive mind and distract from the true purpose of Kabbalah. Kabbalistic terminology frightens the layman. It makes it difficult for the interested person to enter this royal science for the first time.

Although some Kabbalistic writings have been known for only 2000 years, the tradition is much older. In the Old Testament, Abraham is described as one of the great prophets. Oral tradition reports that he received and passed on certain aspects of the Kabbalah. This tradition is concealed within the Biblical writings. It is impossible to receive the light of the Bible without Kabbalistic training. Even Jesus, to whom the major New Testament works are dedicated, is attributed clear Kabbalistic statements. The Lord's Prayer is in accordance with the rules and assignments of the Tree of Life, one of the most important glyphs of the Kabbalah. Kabbalistic education is multifaceted. It includes both theoretical and practical training. In theory, one learns the background of the mysticism of numbers, the theory of letters, the spheres, the worlds and Creation. If the aspiring student is ready, he receives the basics of these theories, but only if he has shown perseverance and has fulfilled the ethical requirement, he may come into contact with the practical side of Kabbalah. This includes

gradually prepared to become receptive. His personality is corrected so that he can participate in meditation. Only when this condition is created is he suitable for the higher levels of Kabbalah. Practical Kabbalah requires that the student master the art of meditation, for creation is a process of meditation that takes place in the mind of God. Then the student is truly receptive to the teaching. "Receptive" in Hebrew is "KIBEL"[iii] , this is the language root of "KABBALAH"[iv] , of the tradition given from mouth to ear.

Therefore, there is a need for someone to reveal the teaching, and there is also a need for someone to receive the teaching. The Revealer of these mysteries is God. Often, God's Word works through His instruments who serve as a bridge. These are the high initiates of the Kabbalah. Everything depends on the Divine Will. If it is God's will that the student receive certain areas of the Kabbalistic tradition, then it will happen. That student will meet a teacher who will reveal to him those laws for which he is ready to receive them. This is a multilayered process. Even if he imagines that he gains this knowledge of his own accord, it still comes from a higher source. This knowledge is always present at a transpersonal level. God in His wisdom and understanding potential is always omnipresent. All knowledge that ever was, is, or will be is present.

Only when the receiver is in tune with the particular vibration of this wisdom can the message be received. This attunement is like a radio being tuned to a channel. The student's sensorium becomes receptive to a certain rate of vibration, to a certain frequency. There are thousands of frequencies, vibrations everywhere, but a radio can only play what it is tuned to. That is the only thing it will receive and transmit. Likewise, it is within the capacity of man to tune his vehicle to different vibrations. He can receive divine revelation. Cosmic wisdom is always there, it is present in the universe. This also means that any wisdom that is experienced can be received. For the undeveloped human being, it seems that wisdom comes from within himself. But that would be like saying that the music on the radio comes from the radio itself.

The actual revealer is different from the receiving instrument. The revelation of wisdom has its cause at a higher level. All impressions and experiences in life take place within a certain frequency. If you change the "transmitter," the world changes. Although other options are already available, they remain out of reach because the transmitter is tuned to a different frequency. A poor person will experience poverty as long as his transmitter is tuned to poverty. He cannot imagine that wealth is already within his reach. As soon as he changes the channel, a different movie is playing on the stage of his life.

There are 26 letters in the English alphabet. Countless words can be formed from them. There are just as many completely different sentences that can be formed from them. By themselves, the letters of our alphabet are meaningless and empty. They only make sense when they are used to formulate an idea. One could then formulate profound wisdom with a few words. These words will seem meaningless as long as someone is unable to receive the transmitter. As soon as one is ready to receive higher wisdom, the realization may come through a book, an enlightening conversation, a lecture, or through meditation. This knowledge has always been present. One may own a particular book for years, but only when one is ready and open will that book act as a transmitter for the wisdom behind it. For example, one may have heard the same message in lectures for years, but only when one is ready and the receiver is attuned will one receive a particular insight.

Thus, it is understandable that exoteric and scientific methods can only be used to experience and verify a limited vibration of reality. However, Kabbalah is an all-encompassing science that is divided into several branches. These are offered in different training systems, depending on which areas of Kabbalah the student is admitted to. The most secret aspect is the path of initiation. This secret teaching is kept secret because it is too powerful to be given to unprepared people. It would be irresponsible to give radioactive materials to young children to play with, because the effects will last for generations. When an immature person gets access to certain secret teachings, it is extremely dangerous. For example, the innocuous teachings of the East about the evolutionary currents of the different human races have led immature European occultists to distorted conclusions. These people have misused occult symbols for selfish purposes and egoistic lust for power.

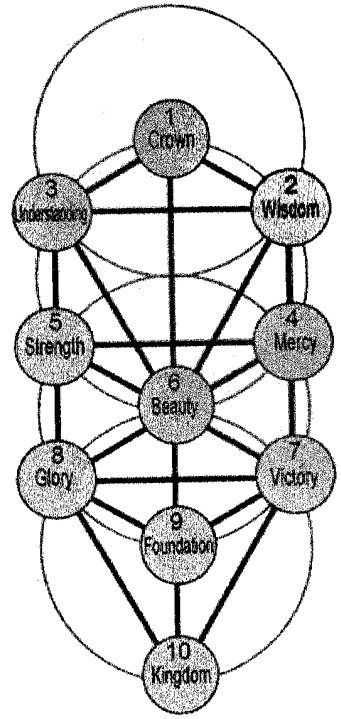
The Second World War can be seen as a memorial and a serious warning in this regard. Any overzealous esotericist who propagates occult methods is responsible for the consequences. This warning is appropriate because many charlatans, posing as saviors, give children dangerous material to play with. Kabbalah is a very powerful instrument tool, as powerful as life itself. The instruments of Kabbalah are very powerful because there is a powerful potential hidden within them.

The higher levels of the Kabbalah, such as the Hermetic Kabbalah, remain veiled. There are books on the magical Kabbalah, but these books are worthless. They were written by people who lacked the true connections. If they had the true connections, they would have knowledge of the comprehensive effect of some of these methods. Only when one has reached certain initiatory stages of consciousness does it make sense to use these Hermetic tools. The initiatory path progresses step by step. The inner workings of some of the instruments cause chaotic experiences in unprepared students. This can lead to the worst forms of mental confusion. There are many ways to study the teachings of this book.

Therefore, it is advisable to give yourself plenty of time to do so. Considerably less is taught over the period of several years in some Kabbalistic schools. When you are finished with this book, a repeated reading of the entire book will bring to the surface hidden content and other important aspects. The subconscious mind needs some time to work out certain conclusions. Some readers will be tempted to devour it as purely mental food. They run the risk of skimming over most of it and leaving it undigested. The aspiring student will heed this advice, and in so doing will reap the considerable fruits of wisdom.

THE TREE OF LIFE

"All the power is here now."

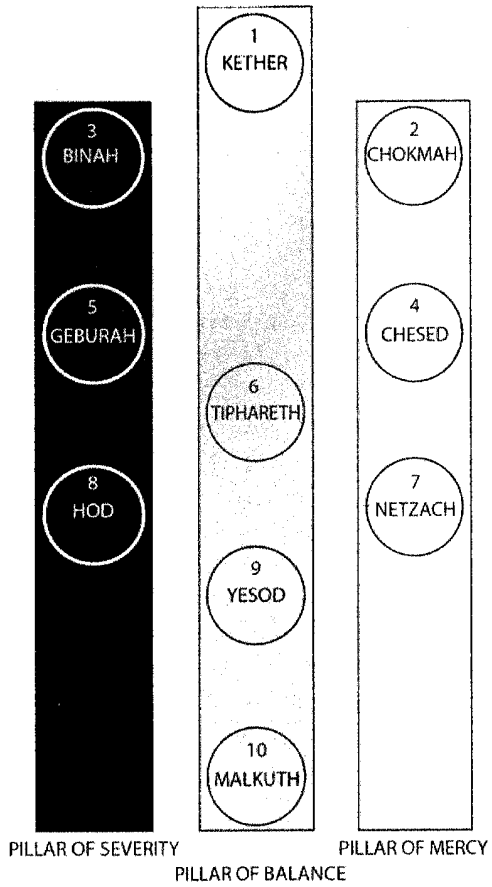


The most important and illuminating symbol of Kabbalah is the Tree of Life[v]. It represents a diagram of the human consciousness and of the cosmic life. There are various depictions of the Tree of Life. But the Tree of Life is more than a diagram, it is a representation of the microcosmic and macrocosmic realities. This book describes the initiatory Tree of Life. The term "realities" is deliberately used in the plural. The interaction of all inner and outer forces can be illustrated through the categorical assignments of the Tree of Life. The Tree of Life is divided into a number of columns and triads. The interplay of the polar forces is striking. The left column represents the feminine pole, the right the masculine pole. These are harmonized by a mediator, the middle column. The feminine force in

the Tree of Life has very different expressions than the masculine. The masculine column (fire) corresponds to the principle of giving, or projection. The feminine column (water) symbolizes the principle of receiving, of accepting. The middle column (air) is the reconciling principle between these two. The right column is the column of self-consciousness, the left column is that of sub-consciousness, and the middle column represents the aspects of super-consciousness. The principle of self-consciousness is to give, the principle of sub-consciousness is to receive.

These two principles are balanced by the middle column. Thus, the superconscious aspect is the mediation between right and left, between male and female. On the first day of creation, the right column is created, and on the second day, the left column is created. That is the beginning of polarity. The second day is also the only one of the days of creation in Genesis that God did not find good. The creation of the second day creates the principle of evil. The third day balances things out, and from then on creation is again considered good.

THE THREE PILLARS ON THE TREE OF LIFE



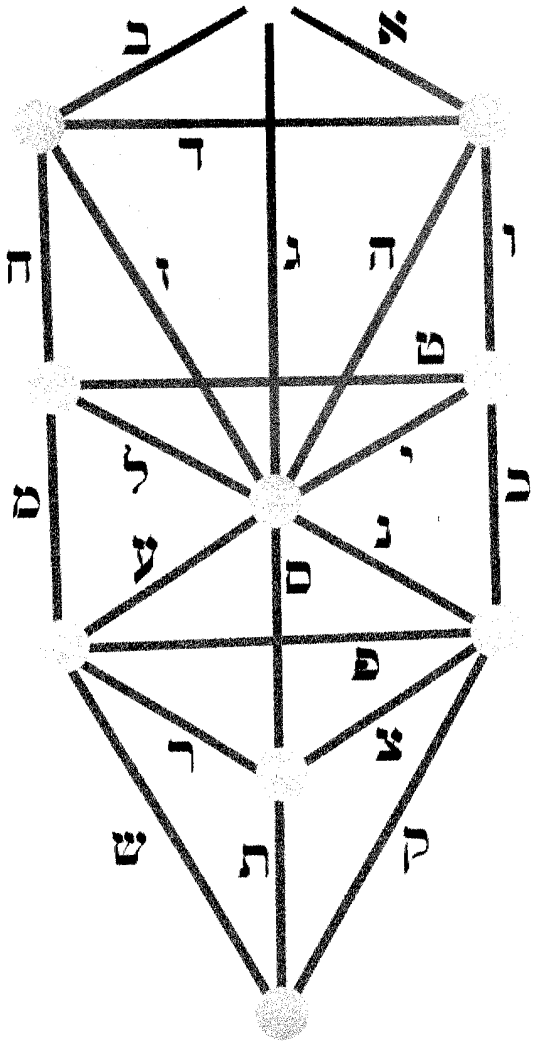
The Tree of Life contains ten spheres, called Sephiroth[vi] are called:

1. Kether (Crown)
2. Chokmah (Wisdom)
3. Binah (Understanding)
4. Chesed (Mercy)
5. Geburah (Severity)
6. Tiphareth (Beauty)
7. Netzach (Victory)
8. Hod (Splendor)
9. Yesod (Foundation)
10. Malkuth (Kingdom)

The first and highest sephirah, Kether, crowns all the other sephiroth and is also the highest point of the middle column. It is followed by the second Sephirah Chokmah, which is the highest sphere of the masculine column. Then comes the third Sephirah Binah, which is the top of the Feminine Column. These three Sephiroth are called the Highest Triad or the Divine Hierarchy. Next in the triad of individuality is the fourth Sephirah Chesed, which is in the middle of the masculine column. Opposite it is the fifth sephirah, Geburah. Then follows the sixth sephirah, Tiphareth, which is the center of the Tree of Life, the center of the middle column. The lowest triad represents the level of personality, which is represented by the seventh Sephirah Netzach, the eighth Sephirah Hod, and the ninth Sephirah Yesod. The last sephirah at the bottom of the Tree of Life is Malkuth, which is the material world. The ten spheres correspond to the first ten paths in the Tree of Life.

They are connected by 22 other Paths. These 22 connecting paths correspond to the 22 Hebrew letters. Each sephirah represents a specific expression of certain forces. Taken as a whole, the Tree of Life is a reflection of the Divine. In other words, it is the way the Divine manifests itself through man. There is no other symbol that reveals so many laws as this schematically simple kabbalistic diagram. There are various representations of this tree in public circulation, but be aware that most are little more than crude sketches, in which the inner and crucial proportions have been neglected.

22 PATHS OF THE TREE OF LIFE



The Tree of Life is mentioned in the book of Genesis in the Bible. The original Tree of Life is free of any polarity and represents the Oneness of Life. Its image is secret because it contains the key to creation. There are two symbolic trees in the Garden of Eden: the Tree of the Knowledge of Good and Evil and the Tree of Life. Both trees correspond to a cosmic law,

and therefore to two types of consciousness. Man took from the Tree of Knowledge and fell from the Garden of Eden through the divine knowledge of the distinction between good and evil. This brought him the experience of separation and thus suffering.

It is also mentioned that the deities[vii] had the Tree of Life guarded so that man in his immaturity would not attain the immortality of the gods. It is worth noting that God is described in the feminine plural in Genesis. The Tree of Life corresponds to the consciousness of life, and it is only through the consciousness of the Tree of Life that man awakens to true life and becomes immortal. When man ate the fruit of the Tree of Knowledge, he fell from Paradise into the world of distinction and duality. Through this duality, the opposite pole of life, death, can also be experienced, so man's mortality comes into view. Man's mission, then, is to unfold the consciousness of the Tree of Life within himself.

Each Sephiroth brings man closer to the consciousness of immortality. Each stage that can be reached through the ten Sephiroth represents a harmonization of the different aspects of man. In this way, man passes from the mortally profane to the immortally sacred. The journey back to the paradise of immortality begins in the lowest sphere, Malkuth, and ends in Kether, the crown. In between are the trials and tests of human existence. Spiritual laws are revealed in the Tree of Life. These are studied today by schools of the humanities, such as psychology, philosophy, metaphysics, in the broadest sense also by the "so-called" natural sciences. However, the Tree of Life and the Kabbalistic tradition are thousands of years old and are far removed from any kind of scientific considerations.

There are indeed ten Sephiroth, but in each Sephirah there is a different Tree. Each sephirah exists in the same way in the four worlds. These will be discussed in later chapters. Thus, there are 400 levels to explore in the Tree of Life. In addition, there are the connecting paths that link the Sephiroth together. However, there is little written record of this. This book reports on the properties and mechanisms of the Linking Paths and is one of the few to do so.

Beyond the Tree of Life, there are the three veils: AIN[viii], AIN SOPH[ix] und AIN SOPH AUR[x]. Each Sephirah corresponds in systematic and chronological sequence to a corresponding number. The three veils themselves are beyond, before the concept of numbers. They are numberless. The ten spheres represent the correct sequence of how creation is manifested. The amazing thing in this concept is that there is still a reality behind these ten numbers. In our number system, we would say zero. But zero is so abstract that for most people it is only realized on paper. Zero means equally nothing. How can something existing realize NOTHING? One can realize only SOMETHING.

The NOTHING is before the SOMETHING. It is precisely this thought that is illustrated to us by the dimensions of the Kabbalah. Within Kabbalah there are different paths that lead the student to the Light. The Boundless Light (Ain Soph Aur) is a synonym for our quest. Everything we explore in the Tree of Life is an emanation of this Boundless Light. The Boundless Light is the spiritual substance that fills our universe. It is the basis of everything that is in existence, including thoughts and feelings. Matter is the most inert expression of Limitless Light. One experiences the material world in the tension field of time because the senses are tuned to this vibration. Some animals have a different perception of the time factor, animals experience the "material" world differently than humans, they see the world differently. Some animals hear different frequencies than humans do.

The human senses are tuned to a particular field of experience. Matter appears hard because the senses make us interpret matter as hard. Every atom is pure energy. The human being perceives only a fraction of reality; the Kabbalah shows us a way to perceive a higher percentage of it. The material world is just one effect and one level of the many worlds. It is an aspect of the spiritual worlds, which are the underlying reality. The basic intention of Kabbalah is the preparation of the student for the conscious experience of the other worlds. Thus, one can consciously operate through these worlds that have their expression in the material plane.

There are four basic worlds[xi]:

- ATZILUTH[xii], the Archetypal World,
- BRIAH[xiii], the Creative world,
- YETZIRAH[xiv], the formative world,
- ASSIAH[xv],The Material World.

Behind these four worlds is another hidden world: ADAM QADMON[xvi]. This is the Heavenly Man, the Heavenly Principle of Man. The material universe is the clothing of this Heavenly Man. So the universe is the body of the macrocosmic human being. Every man who has ever lived on this planet and is living now is an image of God, he is the image of the ELOHIM. The Elohim are the Creator Deities described in Genesis. The Kabbalistic writings, and especially through the training systems of Kabbalah, access to the Boundless Light can be achieved, because the Hebrew letters are formulations and aspects of AIN SOPH AUR.

To whom this grace is granted, he automatically rises out of the sphere of the problems, he rises into the sphere of the super-consciousness realm of reality. The sole purpose of Kabbalistic education is to lead man from the deluded mundane existence of the material world to radiant reality, from mortality to eternal life that can be experienced here and now. This promise is mentioned in many places in the Bible. Man has the opportunity here and now to consciously experience immortality in an immortal vehicle. These are the Higher Mysteries of the Kabbalah.

The Lesser Mysteries teach the student how to master the elemental nature within himself and within the world in which he lives. Only when he has mastered it in his consciousness can he master it in his world. Only when the student has mastered these elements within himself is he ready for the Higher Mysteries. Conscious immortality is called the first stage of the Adept in the Western Mystery tradition. He thus attains connection with the Messiah Consciousness, which is enlightenment. This is the Chymical Wedding, where the male and female aspects of the human being are harmoniously united. The new consciousness then unfolds. The birth of the new consciousness is symbolically found in the Biblical story of the birth of the Christ child. The unfolding and the path of this higher consciousness can be read in the Gospels.

This consciousness that incarnates in man is called the Christ Consciousness in Christian terminology. In Kabbalah this consciousness is called Messiah[xvii]. In Hinduism it is Krishna consciousness, and in Buddhism it is Buddha consciousness. This consciousness is the beginning of the High Mysteries. As this consciousness transcends itself, there are different stages. From this is seen that there are different stages of enlightenment.

Enlightenment is also a continuous process. Just as infinity is something limitless, the experience of conscious enlightenment is also limitless. There is an entire concept of reality in each sphere of the Tree of Life. Each sphere contains the entire potential of the Tree of Life; from each sphere one can interpret reality. This is the marvelous legacy of the Kabbalah. There are many books about the Kabbalah, there are also many methods of teaching it, many seminars, many lectures - but there is one essential difference from the Kabbalah that is passed on in the initiatory mystery schools: this is the initiatory flame.

The ritual initiation into the different spheres is the divine gift of grace that is preserved and practiced only in an authentic Hermetic Kabbalistic Mystery School. The specific harmonization of the respective spheres opens the initiate to a special experience of consciousness that is far beyond the imagination of the uninitiated.

THE TEN EMANATIONS

MALKUTH - KINGDOM - THE CONSCIOUSNESS OF SPLENDOR

מלכות

"The spiritual kingdom is incarnate."

Just as every picture is made up of different parts, so this universe is made up of these different aspects. The whole picture can be seen in the Tree of Life. The initiatory journey begins in the lowest sphere of the tree and gradually moves upward, from one sphere to the next. Malkuth[xviii] is the tenth Sephirah. The true principle of Malkuth is correctly interpreted by only a few mystics. Those mystics who studied Eastern teachings, unfortunately, came to the fallacious conclusion that escaping the material world and its consequences is desirable. They consider the physical reality to be a mistake, but the opposite is true. The earthly world is the royal fruit of the Tree of Life. Earth is the culmination of manifestation. The sephirah of Kether is in Malkuth, just as Malkuth is in Kether, the highest is in the lowest, and the lowest is in the highest, only in a different way.

Herein lies one of the great mysteries of the Kabbalistic tradition. The earthly world contains all aspects of the preceding spheres of the entire Tree. Malkuth is a receptacle into which everything flows from above, Malkuth is the end. In Malkuth, the higher spheres take on elemental qualities, which is why Malkuth is often depicted in four colors. The four elements are manifested in earthly expression in the sphere of Malkuth. The lower four sephiroth also correspond to the four elements. Throughout the tree, the effects of these elements can be found: In the lowest sephiroth, they can be experienced as the earthly world; in the following three sephiroth, viewed from the bottom up, they represent aspects of personality.

Thus, Malkuth corresponds to the element of earth, while Yesod is the element of air. Hod has an affinity to water, Netzach to fire. Mindfulness is a necessary virtue in this regard. The sphere of Malkuth is also the level of physical body which is more than our flesh and blood body, for it is the manifested universe from a Kabbalistic perspective. Our universe is the body of God. The microcosmic human being, as we experience ourselves on these levels, is like a cell in this great cosmic body. The ignorant and profane man imagines that his body acts and reacts independently. Likewise, he perceives his physical body as separate from other people and believes that he is subject to an arbitrary law.

On the other hand, the physical body is a manifestation of the inner light. If you imagine a spiral that begins at one point and grows outward, that point is Kether, the crown. The outermost point of this spiral is Malkuth. The expansion of this spiral corresponds to the Kingdom, the outermost manifestation. Malkuth expands as the universe expands. Our mind is infinite, so the material plane expands infinitely. Mind and matter are directly related. Everything that is recognizable in the earthly manifestation is already present on the spiritual plane, for the spirit, or mind, always transcends. This teaching is foreign to most people because they associate God with something fixed and unchanging. But God transcends. Therefore, once something is infinite, it can only be in constant expansion.

Malkuth is the result of the forces of the entire Tree of Life and therefore contains all information. Thus, everything we experience in physical manifestation illustrates the action of all planes and worlds. The Book of Life is always open and ready to reveal the secrets of nature. On a microcosmic level, through the message of the body, it is possible to see exactly what spiritual processes are at work in our vehicle. The way in which the body is constructed shows us the effect as the result of an underlying cause. The microcosmic physical body is called in the Kabbalah GUPH[xix]. It is interesting to note in this context that in the creation story of the Bible, it is the creation of the vital soul[xx] that is described.

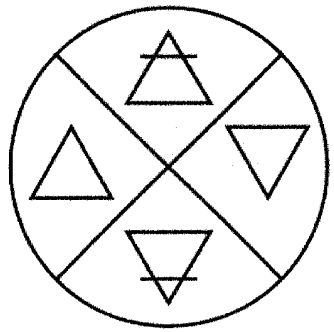
So the words of Genesis speak of a higher level than the material level. The physical body is held together by our consciousness. The moment you leave the physical body through the process of death, its individual elements dissolve. Their purpose as a human vehicle is then fulfilled. These elements then serve as building blocks for other structures. At the time of physical death, the consciousness of the human being, which was holding the cells of the physical body together, is concentrated on the next closest inner plane. In the systematics of the Tree of Life, this level is Yesod, the subconscious, is what most people perceive as the Underworld. A term that could well describe this phase is Hades from

Greek mythology. There is much about the underworld in the Egyptian mysteries. The human being as such is still in existence, but on a more subtle level. During incarnation, man's focus is on different aspects. The undeveloped human being focuses on his body. He identifies with his body and makes his existence dependent on it. In other people, the identification is focused on other areas, such as the emotions or the intellect. These are the attributes of the personality, which can be likened to that of a vehicle. It would be the same if the driver identified with his vehicle. Nowadays, for very few people, identification is focused on higher realms. The true individuality of man is in the center of the Tree of Life, in the Sephirah Tiphareth. This is the true self, the Christ Consciousness.

The lower 4 sephiroth correspond to the physical body and the personality, that is, to the four elements.

- Malkuth: Earth
- Yesod: Air
- Hod: Water
- Netzach: Fire

4 ELEMENTS IN MALKUTH



The Sephirah Tiphareth can be seen as the quintessence or spirit/mind point that rules over these elements. Tiphareth is the charioteer of the vehicle, the Sephiroth under Tiphareth are our vehicle. When we are driving in our car, our car is responding to our commands and to our skill in the handling of the car. It is relatively easy to learn the laws of driving a car, but it is just as easy to learn the laws of the lower four Sephiroth. When we know these laws, we can handle our car properly.

In the same way that there are elements in the Tree of Life, these are also elements that are materialized in Malkuth. There is the earth of Malkuth, as well as the air of Malkuth, the fire of Malkuth and the water of Malkuth. The combination of these elements results in our physical body on the microcosmic level. On the physical level, the water of Malkuth corresponds to the bodily fluids. Likewise, appropriate associations are found for the other elements. Malkuth is therefore the kingdom of the King, the dominion of the celestial man ADAM. This kingdom with all its potential is given to the care of man. Now it is necessary to understand the rules and to implement them as a ruler.

YESOD - FOUNDATION - THE AWARENESS OF PURITY

יסוד

"Life is established on the foundation of eternal being."

Yesod[xxi] is the ninth Sephirah in the Tree of Life. This sphere corresponds to the subconscious. In Kabbalah, a great deal is known about Yesod, much more than today's psychology presumes - and is willing to admit. The laws of the subconscious are the teaching material for those who are initiates in the sphere of Yesod. The subconscious is beyond and below the perception of man. On the physical level, it regulates automatic functions such as heartbeat, breathing, digestion, etc. Anyone who has tried to consciously control his heartbeat knows how difficult and unnecessary it is. Breathing is also an unconscious process. The exception is when there is conscious intervention and control of the regular flow of the breath, but most of the time this process is unconscious.

For example, when you walk down the street, your legs move as if controlled by another entity. Hardly anyone consciously takes each step or thinks about whether to put the left foot forward or the right foot forward. We have an analogous experience when we read, use a computer, or ride a bicycle. After a cumbersome initial period of conscious practice, the process becomes habitual and controlled by the subconscious. Everything that is practiced intensively is taken over by the subconscious as a model or template. However, it would be far too complicated for us to control everything consciously. The Kabbalist brings some of these areas, for which evolution has taken millennia, back into conscious control through practice.

This begins with controlling the breath, where the flow of the breath is directed into a new rhythm, and continues with controlling the body. The subconscious is given a new model, which evolves from the previous one. The subconscious holds the concept of nature. It contains the program that makes nature appear to us as it does. What we experience around us in nature is comparable to the subconscious. If there is a level below consciousness, then it is logical and understandable that there is a level above it. This is the super-consciousness or the Higher Self. In reality, however, there is only one consciousness in its entirety. You can look at a cube and see different sides. These different sides represent the different facets of the ONE Consciousness. Some are subconscious, such as our circulatory and lymphatic systems, or how we interpret vibrations as visual impressions.

The occurrence experienced as day or waking consciousness is the self-consciousness that perceives and experiences in the here and now. The level above is the super-consciousness, this sphere is God - and this trinity is the interplay of nature (sub-consciousness), man (self-consciousness) and God (super-consciousness). In Kabbalah, we learn to recognize the unity of these spheres. At the subconscious level, this unity is present; we are always connected to everything, just as the individual parts of a painting are inseparable from the whole. Similarly, on the stage of life, we are connected to every human being.

Yesod is also the animal soul. This soul is called "NEPHESH" and is often mentioned in the Bible. In the English translation the terms body, animal or being are used. It is more accurate to say soul, breath or wind. This animal soul is also a component of the human being, because through it all life is united. This is the ANIMA MUNDI[xxii] on the subconscious level. The methodology of Kabbalah strives to make this existing wholeness also experiential on the conscious level. Accordingly, Yesod plays a vital role because this sphere is the treasure house of all images. Every symbol is stored here. Yesod is the gateway to the mystical experience and corresponds to the symbol of the moon and all the moon goddesses such as Artemis, Hekate, Isis, and Diana.

Therefore, Yesod reflects the great light of the spiritual Sun, which resides in Tiphareth. At the initiation level of Yesod, the student of Kabbalah learns that the outside is a reflection of the inside. The outer world is a projection in the Divine Mind, in the spiritual/mental substance. The material world can be compared to a screen on which the movie of life is projected. The light comes from a different source. It shines through a projector and takes the outer form according to the template. These "moving" images then make up the movie. When the templates change, the movie presented changes as well. The screen is impartial and neutral, this screen is indifferent to the contents of the image projected. Everything has its justification because the form itself is a transient, fleeting appearance. This form is the result of an idea. The primal idea comes from the highest level, the Sephirah Kether. Yesod is the gateway to the inner world. The Moon is the sphere of reflections. It is here that rhythms,

shadow worlds and dreams present themselves, and therefore the greatest illusions are found in Yesod. Countless aspirants stumble and fall in this sphere, they end their spiritual path in this incarnation because they believe in the illusions.

When you look at yourself in a mirror, you see your reflection. In the initial stage, this reflection seems to be distorted. The spiritual beginner wants to see himself better than he is. He has an image of himself as beautiful, righteous, noble, and highly evolved. Such misconceptions and self-images are usually a contradiction with reality, and this leads to conflict. The truth seems to hurt when the delusions are destroyed. However, the desire we have to be beautiful, intelligent, and noble has a real cause because it comes from the highest aspect of our being. This is our latent potential, just as a seed holds the perfected flower. It takes time for the flower to fully develop. Most people have a distorted view of what reality is and how it works. They experience themselves separately on all levels - and this distorts reality. They see a reflection of themselves that looks like a devil, and that grim face is the distorted truth. A devil worshipper or Satanist is someone who would worship this reflection.

The Kabbalist, however, sees the reflection and comprehends the distorted form A fundamental error would be to deny this devil. This devil does exist, but it remains an appearance, that is, an appearance that is subject to transformation. Some schools of thought deny the existence of the devil, but this is a trivial dead end. There is a reason why the Bible mentions that God sent the devil. So the devil is an existent fact. The Kabbalah knows the workings of angelic forces, both celestial and demonic. The proper use of these forces is a major focus in the higher levels of applied Kabbalah. It would be extremely one-sided to claim that there are only good and benevolent beings in this universe. The degree of evil depends on development. You can understand this even in your own life. As an adolescent, you have a different idea of what constitutes good behavior in a relationship. As an adult who has experienced and learned from painful relationships, these attitudes change for the better.

The adolescent inflicts emotional pain and suffering on himself and his partner through ignorance. His behavior patterns are vicious compared to an older person who has reached maturity. The more undeveloped a being is, the more vicious he is. Thus, man is in a constant evolution from evil to good. He is also far from being truly good, because what seems good to him today will change radically with time.

Through the subconscious (Moon) one receives the higher intuition of Tiphareth (Sun). The light is reflected by the water. The immature student immediately wants to recognize the radiance of the Sun. But then he becomes like Icarus and Daedalus in Greek mythology. Icarus became overconfident and soared so high that the sun melted the wax from his wings, the feathers came off, and he plunged into the sea. Anyone who tries to go straight to the sun unprepared will fall low. The dazzling light of the sun blinds the ignorant, and this is often what happens to self-taught people who are overzealous about climbing to the heights.

They can be compared to untrained mountaineers who want to climb the highest peaks on their own, free from trained mountain guides. Through their foolishness, they put themselves and others in mortal danger. Kabbalah can only be studied in regular training under the personal supervision of a teacher. In many New Age movements, the student is urged to see the sun immediately, but in reality the sunlight is too intense; the light blinds the eyes of the mortal. What is needed is the vision of the eagle. In mystical symbolism, the eagle is the only being that can see into the sun, and this is the Scorpio power (Kundalini) of man. It is also called the Snake Power. It lies dormant and is gently awakened by the right Kabbalistic training. The result is the opening of the All-Seeing Eye.

This eye is capable of beholding the radiant light. Much of this serpentine power flows in the average man into the gratification of his sexual passions. But through the methods of Kabbalah, it is gradually transformed. Only then can a portion of this energy flow into and activate higher realms.

This serpentine energy winds upward. It would be fatal to skip any sphere. Only when the lower four spheres have been purified and energized is one duly prepared for the Tiphareth experience. Before that, one is blinded by the light of enlightenment. Today's esoteric scene is full of such partially awakened people who imagine they are greatly enlightened. However, they are still unprepared to interpret the bright light correctly. Only when the spheres of Malkuth, Yesod, Hod and Netzach have been mastered and harmonized, one can realize the union with the Higher Self. Then one can participate in the Christ experience. In Yesod, the light of individuality is reflected. The reflection takes place in a virgin substance that can neither be stained nor defiled. This virginity is also mentioned in the New Testament of the Bible. Mary, the Mother of God,

conceived Jesus virginally. This statement has unfortunately led to a great deal of suffering and misunderstanding due to the misinterpretation of fanatical theologians. The virgin conception demonstrates that in Yesod the light of the higher level Tiphareth is conceived immaculately.

Tiphareth, the sphere of individuality, is the Christ consciousness and equally a symbol of the heavenly Son. Tiphareth is still the reflection of Kether, the highest sphere. Mary has received the good news from Gabriel, the archangel of Yesod. Yesod can also be understood analogously to the engine room of a ship. Here the power has its seat. Each sphere holds the power in itself, but in the respective aspect of the corresponding Sephirah. The sphere of influence of Yesod includes the subconscious forces as well as the force behind reproduction. The expression of the reproductive power, on the other hand, is dominated by Geburah.

Everything in the tree is a reminder of a great synthesis, each sphere is connected with the other spheres. Yesod is the foundation of creation. It is the foundation of what we experience as the world. The laws of Yesod are easy to understand. One of the most important is that Yesod always responds to cues, because a cue is a suggestion. Such hints come from a higher level than Yesod. If they are intellectual in character, then they are from Hod. If they are more emotional, then they come from Netzach. Since these two Sephiroth are chronologically above Yesod, their influence flows to Yesod. If you analyze your mental self-talk for a few days, you understand that much of it is completely destructive. These inner conversations are strong clues for the subconscious mind. It reacts to them by deduction.

Some esotericists compulsively try to give suggestions to the subconscious: "I am rich..., I am healthy, etc....". But they lie to themselves because they only imagine it. They tell themselves that they are rich and at the same time they feel poor and feel the lack. If the conviction is missing, then such suggestion techniques are banal. This is in contrast to purposeful suggestion, which formulates the true reality. However, this requires the identification of reality and its perception. One can only become what one is. By becoming aware of the riches of God, one comes into the vibration of wealth. The subconscious mind understands this suggestion, it will manifest this suggestion because it is a cosmic reality.

It is the same with beauty. If you recognize the beauty of the divine creation, then you can relate it to yourself, and then you will also represent that beauty in all facets. It does not matter if you have wrinkles, if you are undressed, or what clothes you are wearing. Once one becomes aware of the principle of the divine beauty of creation, one radiates that beauty from within. This beauty can only be reflected if the subconscious mind can reflect it clearly. If the mirror is clouded by misconceptions, the reflection will be distorted. The strongest clue is the action. Therefore, rituals are powerful tools of the Kabbalah. In Hermetic-Kabbalistic rituals, one performs actions that correspond to cosmic reality.

The combination of appropriate incense, incantations, colors and sounds, symbols and actions is the most powerful suggestion. This serves as a template for the subconscious mind. This is then projected onto the cosmic canvas. The result is a different experience of life. The Hermetic-Kabbalistic initiatory path contains powerful instruments for personality transformation, and one appreciates how important such instruments are only when one tries to change a pattern of behavior oneself in a lasting way. If the tools are missing, then it is laborious and seems impossible. Gratitude to the subconscious makes the subconscious work more productively for us because gratitude is the vibration of it being accomplished. Gratitude also serves the subconscious mind because it is our greatest helper 24 hours a day.

HOD - SPLENDOR - THE CONSCIOUSNESS OF PERFECTION

הוד

"The splendor of the boundless light perfects."

The eighth Sephirah is Hod[xxiii] which means glory or splendor. The intelligence corresponding to this channel of consciousness is SHALOM[xxiv]. In some cultures, this term is used as a greeting because shalom means peace. Strictly speaking, shalom is a symbol of perfection, so it is the highest wish one can have for someone. Hod corresponds to the mental sphere, in its lower function to the intellect, in its higher function to perception. In some esoteric circles the intellect is literally demonized. For many people, the intellect is an image of the enemy, but in the profane world, it is an idol. Today's society built on achievement emphasizes intellect as a special criterion. "Intellectuals" often confuse the accumulation of knowledge and access to memory with intelligence.

Strictly speaking, many of the so-called "intellectuals" are poorly trained in their intellect or have a false conditioning. They are slaves of to the intellect because of this false conditioning. The last 200 years in the West have been a testimony to the misuse and abuse of the intellect; before that, man was weakly educated in the intellect; at present, he is mostly "mis-educated". He believes that it is with the intellect that one can find answers to the ultimate questions of life. The overemphasis on the mind has resulted in emotional underdevelopment. This is evidenced by the tragically high number of people who suffer from depression. If the current preoccupation with the mind were truly granted mastery in life, this clinical pattern of depression would be almost nonexistent.

As soon as the mind enslaves the emotions, man is on the descending path. However, the realm of emotions is one level higher than the mind. Although both spheres are on the same level in the Tree of Life, Netzach is chronologically before Hod. In school, the child is trained intellectually, but the more important emotional training is neglected. The mind has its place, but only as one of man's instruments. It is just as important as all the other parts of the personality. A one-sided emphasis leads to suffering and disharmony.

The mind is the lower level in the Sephirah Hod. As long as man is undeveloped, he can only use the lower ability of Hod, but as soon as he develops, the higher realms come into play and this set of instruments is activated. The term "perception" in its original meaning comes close to this ability. To "PERCEIVE" is to see through reality as it is. One sees behind the superficial appearance and recognizes the principle that works behind it. This happens in the stillness of thought. As long as the mind still broods and discusses, it prevents the activation of "perception".

Hod is the sphere of Hermeticism and corresponds to Hermes or Mercury in mythology. The planet Mercury is astronomically closest to the Sun. There is a correlation between Hod (Mercury) and Tiphareth (Sun). Some Mystery Paths deliberately interchange the archangelic powers as well as the correspondences of these two spheres. Hermeticism is one of the traditional secret sciences, which is why there are few practical references to these connections in the Jewish Kabbalah. The disciple had to commit himself with his life to keep silent about it in front of the profane world. The highest angelic powers sealed this oath of life and death.

Only worthy disciples were allowed to receive this teaching. Thus, even today, the practical application of Kabbalah is reserved for only a few people, because only a few have the spiritual and emotional maturity. In mystery schools, initiates are gradually prepared for this. The ritual Kabbalah is still hidden from the profane world, even though some of the authors of the West seem to be very liberal with it. These deluded souls have acquired their knowledge, in most cases, only from books, autodidactically, or through their membership in obscure societies based exclusively on book knowledge. The oral secret tradition of Hermeticism is preserved in an intact chain to this day. Its guardians are carefully selected in each generation from a circle of the highest initiates of the tradition.

Practical Kabbalah is like harnessing the power of the atom. As long as immature humanity is still tempted to build atomic bombs for mutual destruction, it is incapable of using this tool. The path of practical Kabbalah begins in Hod and culminates in the high mysteries of the Middle Triad (Tiphareth, Geburah, Chesed). The preparation for the corresponding practice is the mastery of the lower spheres. As long as the disciple still suffers from the plague of "I know everything," he prevents access to the higher knowledge through this fatal ignorance. The infinity of God is too vast to be comprehended by the limited intellect of the individual. Especially the well-read beginners still want to contribute with a know-it-all

commentary, but the task is to learn the great virtue of silence. Only when one is silent can one listen and understand.

In Hod, it is also necessary to learn to distinguish between the infernal path and the heavenly path, which are the left and right paths. These two paths are also called the involutionary path and the evolutionary path. The Satanist follows the involutionary path, imagining himself to be particularly advanced or free. The opposite is the evolutionary path. Here is the freedom that man longs for in his heart. This is freedom from the burdens of the ego, freedom from the enslavement of the devil. Knowledge of the true meaning of the devil is necessary for the higher mysteries, for with it disappears the sad illusion of separation.

Discernment also includes the correct interpretation of good and evil. Why does God appear so merciless and punish the poor "innocent" man? This attitude of sacrifice is common in exoteric religions. Man punishes himself by not using the instruments properly and by turning away from God. If one turns to another entity and considers it to be real, then man is deprived of his power. Any statement that ignores God as the supreme principle in the universe is a distorted, that is, an imperfect view. Such a diabolical interpretation diminishes man in his position as the image of God. Only when God is an integral part of the mind is the mind turned toward God and transcended into its higher faculties. Before that, man is in error.

There are many gates leading to the throne of God. The only door that is always open is the door of tears, and that door is Malkuth. Through suffering, one comes to a stage where all is unbearable, where one weeps out of fear, hopelessness, or powerlessness, and pleads for God's mercy. Only then does one turn to God, and that is why suffering is a gift from God. It turns the profane man to God, otherwise he is turned away from God. Before that, arrogance and false identification dominate in the essential areas of life.

The sphere Hod is a water sphere. In the higher knowledge of Hod one can imagine this water as ice, frozen. It has become hard, it is tangible, it exists as a structure. Before that, it is fleeting and difficult to grasp. The intellect is like a flowing stream. As soon as the intellect fixes an image, it crystallizes and becomes tangible, and yet it remains water in its quality. This primordial substance flows in Hod and is enlivened by the faculty of attention in the form of names and images. The primordial substance is the Prima Materia[xxv].

This mental substance, we experience subtly as thoughts and concretely as the manifested world. It is projected through the vision of man. The average person believes that seeing is an external process, by interpreting an impulse from outside in his inside. However, the opposite is true, because the inside is projected to the outside and this primordial substance is consolidated into templates. The images come from our treasure house in Yesod. Through Hod we discriminate and sort out the images. However, the images have their origin in Tiphareth because the "image-creating power" is located there. These images are reflected in the subconscious sea. Through discernment, one selects from these images from which the experiential world is formed. An essential exercise in Hod is the conscious selection of inner images and thoughts.

The average person is usually filled with destructive and false thought associations. The media play an essential role in this. It is extremely difficult to direct the world of thoughts into constructive channels as long as numerous absurd ideas and information from television, magazines and radio still condition the subconscious. A mental diet is necessary to free ourselves from this cycle of misinterpretation. The massive flood of information through media of all kinds dramatically illustrates what man is currently experiencing. He is faced with a chaos of unnecessary information. It is well known that fast food has harmful effects on health, but this mental fast food of useless information is even more dangerous. Mental overeating has lasting effects.

Through the over-emphasis of the mind at a lower level, you give a mediocre employee complete oversight of the company. The result is that the mind becomes overloaded because it has too much baggage to carry. The human subconscious is always open to any clue. "Entertaining" mysteries, thrillers, negative news, soap operas, and relationship tragedies serve as clues. The subconscious mind readily manifests these clues as experiential reality. The lack of intelligence makes man use his instruments in such an amateurish way. He programs his "computer" with slavery, separation, and strokes of fate and expects an ideal and happy world in return. Intelligence, however, means learning from a mistake. Stupidity begins with repeating a mistake and expecting different results. Many consider themselves intellectual luminaries, but their actions, words, and feelings are mostly rooted in stupidity.

The immature person craves only the satisfaction of needs from the lower four sephiroth; he is focused only on his physical, sexual, intellectual and emotional desires. He believes himself elated and happy once these lower areas of life are satisfied. However, true happiness can be realized only from the realization of the Sephirah Tiphareth. Only from the Messiah-consciousness freedom and happiness begin, and this is also the right position of man in the divine plan. Until then, Satan is the teacher - this adversary and the imaginary ego lead to knowledge through the painful experiences. Only through the light of knowledge Satan is overcome. Hod is connected with the sephirah Chesed, both sephiroth are water spheres. Chesed is the cosmic level of this water and holds the memory of the cosmos. Hod on the other hand is a reflection of this water, through this sphere we have access to the celestial order.

We can stare at the ground and see only dust, but we can look at the same ground and experience it from the perspective of a celestial inhabitant of the boundless universe. This cosmos is a great order, but the untrained mind is incapable of grasping this order and makes room for the factor of chance. Every phenomenon has its cause in a higher level. The first spiritual experiences in Hod can be compared to initial stages of enlightenment. In this sephirah, the spiritual light of Christ can rise in the ocean of consciousness, but this light is a reflection. In this partial enlightenment, there is a beholder and the beheld. There is a separation between the one who has the experience and the experience itself. The Christ principle is still perceived as a higher presence. Only from the initiation stage of Tiphareth does the shift of identity to the Christ Self occur. The light of Christ frees from the illusion of the imagined ego.

NETZACH - VICTORY - THE AWARENESS OF THE HIDDEN

נצח

"Creation is a victorious process."

The name of the seventh Sephirah, Netzach[xxvi], is translated as "Victory". "Victory" is used by the Kabbalists to denote success, for creation is a successful sequence that originates in the highest spheres of the Tree of Life. The life force is always successful. In Kether lies the root of the Tree, and this primordial intention carries within it the inheritance of what creation will be. Teachers of the New Age movement often present techniques for fulfilling wishes through spiritual forces. The motivation of their students lies in the fact that they are anticipating the fulfillment of desires such as prosperity, love, health, etc., and want to see them realized in the world. The basic idea that spiritual vision precedes material fulfillment is undisputed. The flaw in the thinking, however, lies in the intention. If one tries to force the world and other people into self-serving ideas, one will automatically fail, even if such methods seem to be a pleasant experience.

The Kabbalist, on the other hand, works with what seems to be similar means, but he is rather the witness of the divine vision. He is a clear channel through which the divine purpose is fulfilled. Christ accomplished the will of His Father, and in the same way the Kabbalist accomplishes this higher will. His yearning has its cause in higher planes. For the true Kabbalist it is secondary what situation is presented on the stage of life. His correct perception allows him to experience the world as perfect. He repeats God's words in Genesis through his attitude: "And God saw that it was good"[xxvii]. The immature man is a servant of his passions. He misunderstands his longing and wants to satisfy his ego. Thus suffering is preprogrammed. He is tempted to gain power over people and situations, but this is the basic intention of Satanic cults. Especially weak people who feel unsuccessful fall prey to these ideas.

They have trouble asserting themselves and are weak-willed. They hope to gain power through magical techniques and use black magic practices. The devil worshipper wants to control his world and especially his fellow human beings with the help of demons he conjures up. During

his first experiments, he unknowingly falls into the clutches of the dark lords and becomes their willing servant and henchman. As long as man lacks true authority, he lacks the basic prerequisite for practicing such techniques. Authority is the result of identification with the Higher Self, everything else is the pathetic attempt to inflate the ego.

The slightest shock bursts this colorful, shimmering bubble. The deluded magician sees the world and his position in a distorted way because the demonic world deceives him with power and glory. So he bows his knee to Satan and the pact of terror is sealed with his blood. Such a pact is stronger than all earthly shells. However, its power remains minimal because it serves the "appearance" and the shadow worlds. It is still too weak to face the Light. These dark powers fade as soon as the light dawns. The passions remain unfulfilled and continue to consume him. The price is incredibly high. Every mistake is punished severely, often with life. At best, the dark sorcerer's apprentice serves the diabolical planes after his incarnation, otherwise hellish torment awaits him. The fundamental error of the so-called black magicians lies in their distorted perception of the world.

The temporary ego takes over in their lives. Such people can acquire numerous psychic powers, but they prevent the development of true power. Power in its true meaning is mastery over oneself and one's ego. It is the complete sacrifice of the perishable for the rebirth of the immortal. Many sorcerer's apprentices are led to this dark art out of disappointment in matters of love. They hope to gain dominance over the opposite sex and be considered irresistible. Both love spells and money spells are at the top of the list, but very few wizards venture into the truly dark worlds of the shadows because of their inner fear. They want quick results for the least possible effort.

The longing for fulfillment takes many different forms. It has its seat in Netzach, the nature of desire. Depending on the person's level of development, it brings either suffering or salvation. The desire for union can lead to anything from rape to the monastic life. Both come from the same impulse, and yet they will manifest differently. If the behavioral patterns in Yesod are animalistic, then one will be tempted to enforce that impulse behavior violently. The religiously motivated person, on the other hand, will seek seclusion from the external world in order to encounter God, but this behavior may also indicate immaturity. In many religious communities, one sees undeveloped and fanatical people who persecute, abuse, and kill dissenters in the most primitive and cruel ways. Every religion in the world has gone through such phases, and some of them are still involved in such activities.

The prayers practiced in many religious rites resemble devil cults. Their followers try to make a god with personal attributes merciful to them by offering sacrifices for their benefit. Followers of other religions become enemies to be fought. The willingness to change oneself instead of converting others is lacking in these absolutist communities. They lack the insight that all people are created in the image of God. In stark contrast is true prayer. It raises man's soul to God. The plea of the unawakened wants to get, but true prayer wants to give. God's will is just and seeks to make everything right. Everything that man now experiences is the result of the original will for good. It is the result of the first purpose. This first intention is expressed in all the Sephiroth, including Netzach, as the nature of desire and feeling.

The mind follows the emotions in the tree of life. First comes the emotional impulse, then comes the thought. The lower level of the mind is linear - one thought follows another, thinking first one thing and then the next. The higher level of mind is multidimensional. This level develops gradually in and through Kabbalistic practice. Feelings, however, are a little different. For example, one may feel several feelings about a particular situation at the same time. There are significant differences between the experience of feeling and the experience of mind. This is why there are so many relationship conflicts between men and women.

From the realm of personality, Netzach is a feminine sphere, and its symbol is Aphrodite or Venus. These goddesses of love illustrate the desire nature of man. In principle, every human being has all the spheres within him, but some express themselves more intensely. In principle, women have more access to Netzach and men have more access to Hod. In the course of development, these spheres harmonize in the human being, and he will have equal access to both Sephiroth. Then these parts of the personality are balanced, they celebrate the “Chymical Wedding” as male and female parts. The result of this inner unity is the spiritual child that is born within. This is the birth of Christ, for the higher consciousness incarnates. It then grows and unfolds on the cross of suffering, as described in detail in the biblical story. The cross is the symbol of the harmony of the elements; thus earth, air, water and fire are balanced in the human personality.

This is followed by the mystical death and resurrection to immortality. For the resurrection the Christ-vehicle is necessary, which is called the Merkabah[xxviii]. It can unfold only when the lower four parts of the being have been balanced. So in each of these spheres a vehicle is created as an initiation. Once the lower four vehicles are ready, the Holy Spirit of God[xxix] can incarnate. Thus, from the vehicle of the four elements representing YHVH, the fifth element, the Spirit, is added. The YHShVH arises from the YHVH. This happens during the initiation into the High Mysteries of Tiphareth.

יהוה

יהשוה

The preparation for this is completed in Netzach after the harmonization of the emotional nature. For the Western man this is one of the most difficult tasks. Our contemporary society is still very emotionally underdeveloped. The immature interpersonal behavior patterns are cut and polished to a sparkling emerald in Netzach. Most of the time this is a painful process because suffering is an experience that is often experienced as an emotion. Many people are numb, but they can feel suffering. Suffering is the most effective teacher.

When someone is not developed on the level of feeling, his ability to suffer is very underdeveloped. That suffering will be so minimal that it will bring about little change. In the spiritual work of Netzach, the level of feeling is intensified. Only through intense effort is it possible to experience enlightenment, and fervent prayer is a preparation for this.

The affairs of love are a great area for the experience of suffering. The greatest field of learning is the field of human relationships. Some aspirants turn away from their fellow human beings and only want to serve God more, but only when one can also love human beings can one fully experience the unity of God. If someone loves God and hates humanity, he is on a deceptive path. This is where harmony is still lacking in Netzach. Everyone who has ever been in love knows the experience that once the love for the beloved is gone, a period of suffering follows. This experience is avoidable. Love is independent of an external object, that is, external circumstances. Just as you can choose a thought, you can choose your feelings. It is quite possible to love independently of a partner.

If you make love dependent on another person, you are a slave and unable to experience true love. Jealousy, possessiveness, hatred and envy are the result of such dependence. Only when you are a "whole" person are you ready for a mature relationship. Wholeness means that the parts of the soul are balanced and there is harmony between the masculine and feminine aspects. As long as one still "needs" the partner, one is unfree and unable to love. Some people are financially, sexually, intellectually or emotionally dependent on their partner, which indicates that certain areas of the personality are still undeveloped. Love wants to flow freely, regardless of stereotypes or social norms. Love for one's parents is a different form of love than love for one's lover. Love for one's job is different from love for nature. One can love anything, because love itself is neutral.

A criminal can be loved by his partner just as a biting dog can be loved by his master. Love is value-free and only wants to be lived. It is as non-partisan as the sun shining on all people. It is as tolerant as the water that washes clean the hands of the murderer like those of the saint. The unfeeling man is overly emphasized in the spheres below Netzach. He shifts this quality to the mind and is tempted to think his feelings. This is a serious mistake. You can think, "I am happy," but that is different from the feeling of being happy. We have many words in our language for our impressions, but still too few to really convey them to another person. Love is related to the whole Tree of Life, especially the Netzach sphere. Strangely enough, there are no variations of the word love in the English language. Love for an animal is a completely different form of love than love for a child. The love of a grandparent is different from the love of a sibling. These are different experiences, and yet we have only one term for them. This shows how impoverished we are on the emotional level.

Feelings are the engine of life; they drive us in one direction. The young person in love concentrates his thoughts one hundred percent on his beloved. His entire attention is focused on the object of his desire. But if that object of desire seems unattainable, that youth can become an animal. That is why it is so important to transform the animal nature into Yesod and become truly human. Before one can become divine, one must

first become human. In the practice of Alchemy there is a description of how the copper becomes white.

The copper is the level of desire, and the desires are made pure from the thoughts of self-interest. So it may be that one desires a partner. Here you have to ask yourself why you want it. Is it the loneliness that the partner will dispel, or is it the lack of love? Is it the satisfaction of sexual urges? Do you want children? By looking at our desires honestly, we can learn to differentiate. Perhaps we see desire in a distorted way. Genuine observation of why we have this desire elevates the desire to a higher level. Through the clear vision you gain, you can distinguish whether it is really this desire that you feel so strongly. Nowadays desires are very much influenced by the media and advertising. These desires that are suggested to us through advertising promise a certain way of life and are usually distorted.

You might want a certain car that promises prestige. Another car represents sportiness and a bold appearance, and so on. If you buy a car to experience these feelings, you will usually be disappointed, because you want to fill an inner lack with material goods. There is a hierarchy of desires. The lowest are the earthly desires, such as food, house, and money; then come the libidinous desires, such as the satisfaction of certain sexual needs. There are the desires for knowledge, partnership, power, and prestige - and yet perfect fulfillment remains elusive. Even when these desires are satisfied to some degree, there remains a certain emptiness, an inner thirst and longing. This is where the call to spirituality and true realization begins, for desires are the seeds of God. They are sown in us to become fruit through us. Every seed has the potential for success. Creation is always a successful process because the desire that God sows pushes for realization. The remarkable thing is that the impulse for great discoveries and inventions is always received by several people at the same time. The seed impulse comes from above.

In the Eastern teachings, it is taught that it is virtuous to conquer desires. This statement can easily be misinterpreted because desires lead to enlightenment. However, one can realize enlightenment only by desiring it. God leads people through desire. Some people only feel the level of lower desires. Only when God ignites the desire for spirituality, is man ready for this path. Before that, it is very dangerous to give spiritual teachings to such people. They would increase their ego and try to manipulate their fellow human beings with this knowledge. This is also the reason why the true teachings of the Kabbalah are a secret teaching.

Man can only gain higher knowledge when he feels the desire for it within himself. This is God's grace. The symbol of the rose represents desire, so the white rose is the symbol of purified desire. The manifestation of desire is what we experience as the world. Man's desire is the realization of God's desire to manifest His omnipotence. First, unity was multiplied in order to realize unity in multiplicity. Many a reader considers his present situation in life, his problems, as an error of creation, and yet every experience in life is the consequence of his desire. The world of Malkuth, visible on the canvas of life, can be changed at any time. The behavioral pattern in Yesod, the discernment in Hod, and the desire in Netzach are crucial. If the behavior pattern in Yesod already represents a more "optimal" state, this pattern can only be realized through the emotional energy of Netzach. Desire is the driving force to accomplish something.

Through desire, God has given man the ability to have certain experiences of perfection. Although everything in creation is infinite, man has the ability to experience lack. Man's consciousness has infinite potential, just as the universe is infinite. By experiencing lack, man strives for change. He experiences the infinite aspects of the ONE in diversity.

In Netzach the striving is balanced. Netzach is the element of fire. In the initiatory experience of Netzach, the flame of aspiration is kindled. The desire to consciously experience oneness with God is awakened. The result is the purification and consecration of the desire nature, that is, the desires. The Netzach sphere forms the basis of the masculine column, as the Tree of Life represents the interaction of the polar forces. In relation to Tiphareth, Netzach is feminine. However, Hod is passive to Netzach, so Netzach is masculine to Hod. The receiving principle is feminine, the giving principle is masculine.

This is also true of love. Receiving love is feminine, but giving love is masculine. Netzach, like Yesod, is in relationship to nature. Nature is God's garment. The way man treats nature is reflected in the way he treats Netzach. Today's environmental problems are a testimony to man's disharmony in the sphere of Netzach. Once humanity cultivates and harmonizes this level, these problems will disappear. The misuse of creative powers inevitably leads to pollution and the misuse of the

resources of our planet. In Hod the mental images are chosen, in Netzach they are created by the imagination, for Netzach is also the seat of the creative imagination. Therefore, the only logical course of action is the constructive use of the creative imagination. Therefore, any external method of dealing with environmental pollution can only be a false method. It is like treating external symptoms instead of their internal causes. The only promising way starts from within.

External pollution is only a reflection of internal pollution. Therefore, it is necessary to purify the emotional nature in order to be able to consciously express love. This is the only way to create a clean and livable environment. Our environment can only be as clean as we are clean inside. If we have dirt there, we experience dirt on the outside. If we feel something is unclean inside, we experience uncleanliness outside. The images we experience inside are the template of the outside world. These images have their origin in the higher sephirah Tiphareth.

TIPHARETH - BEAUTY - THE CONSCIOUSNESS OF MEDIATION

תפארת

"The beauty of God shines in the greatest as in the least."

Tiphareth[xxx], The sun sphere is the center of the Tree of Life. This Sephirah is assigned to the ability to create images. Here we find the healing vision of the goal of creation. There are two ways to reach Tiphareth: the mystical path begins in Malkuth, then leads to Tiphareth via Yesod and finally to the perfect God-realization in the Kether Sephirah. However, the hermetic path to Tiphareth includes the Sephiroth Hod and Netzach. This path is more comprehensive than the first because it is in contact with the powers of the left and right pillars of the tree. The mystical path seems to be a quick and direct way to experience the Higher Self.

Through meditation, changes occur in the subconscious. This leads to the purification of behavioral patterns in the personal subconscious. The Light of Tiphareth can then be clearly reflected in Yesod. In the hermetic path, on the other hand, the mastery of Hod and Netzach plays an essential role. In contrast to the mystical path, the hermetic path seeks to bring about permanent change. While the mystic may gain access to Tiphareth during meditative or particularly intense phases, the hermetic strives to transform his lower vehicles so that Tiphareth consciousness can be experienced permanently. In this way, the Hermeticist also masters the sphere of thoughts and feelings. He becomes the pentagram, the conscious master of the four elements. The hermetic way is the royal way, which brings with it a consciousness of responsibility. Some educational systems confuse the psychic powers with the spiritual powers, but the Hermetic has both psychic and spiritual powers.

The psychic powers are incidental to the Kabbalistic path, but the spiritual powers are of primary importance. On the spiritual path, the tasks are also different. A spiritual teacher who teaches the masses will have very different methods than a teacher in the Hermetic-Kabbalistic mystery schools. Both require different talents and strengths. Perhaps it is necessary for the spiritual teacher who trains the masses to have a quick mystical experience. This mystical experience will enable him to

distinguish between the Higher Self and the ego. He will consider himself enlightened because he knows the Tiphareth experience. From the point of view of a Mystery School, this experience is at a very low level, because the same experiences are had by numerous students at lower levels of initiation. In each sphere there is a Tree of Life and therefore the four worlds. Therefore, it is quite possible for someone to have had a spiritual experience in Tiphareth, but it can also be in the lowest world, in the Tree of Life of the lowest Sephirah.

This also explains the current enlightenment trend, in which numerous teachers of esotericism consider themselves great enlightened beings. Most students who enter a mystery school consider themselves to be the great awakened ones at this moment. Few would place themselves at the lowest level of Malkuth. Many think they are already initiates in Hod, Tiphareth, or even higher spheres. Too often, however, they are trained in a one-sided way and have an overworked mind. They then confuse this "head aspect" with the higher levels of initiation. In each mystery school, there are different requirements for each Sephirah. Thus, it may be necessary for a student who is already initiated in Tiphareth in one mystery school to begin in Malkuth in another school, like all other beginners, because there are different levels of training.

Thus, it may happen that spiritual directors of lower levels of the mystery schools are in other schools in the outer circle and receive their teaching material there. Likewise, some initiates may progress relatively quickly through the spheres of the Tree of Life. In a few years they reach the sphere of Geburah or Chesed. The student continues his work in the sphere that corresponds to his original soul maturity. If one is an initiate of Tiphareth in this incarnation, he will take up this path again in a future incarnation and will progress there in a very short time. However, it is necessary that he first repeat the initiations of the lower spheres. Thus he rebuilds the vehicles necessary for the conscious experience of the Christ Consciousness. The "normal" path outside a mystery school is long and takes many years or incarnations.

A mystery school accelerates the individual's evolution. Thus, in an authentic mystery school, the ethical training takes about ten years to prepare the student for the higher mysteries. Mystery schools that initiate their candidates into the higher mysteries in two to three years or less are fake. They are working on the lowest level and their students are ethically immature. This fact can be traced historically In some initiatory orders. Students of authentic mystery schools are already more developed in the lower levels than the "adepts" of these supposed schools. Mystery schools differ in their system of initiation, rituals and teachings on the one hand, and in the capacity of spiritual teachers on the other. Each of these schools has different tasks. As soon as the secret initiation rituals of a mystery school are opened to the public, they lose their original effect. The profane eye desecrates the sacred symbols.

The sun is assigned to Tiphareth, it is the center of our solar system. All solar systems revolve around another solar center, just as all galaxies revolve around the central sun at the heart of the universe. Our sun gives light and life to all life on this planet. Life can only exist here as long as the sun exists. It is the spiritual and material head of this solar system. The sun has a consciousness called the Christ Consciousness.

Care should be taken here because some students confuse the Biblical figure of Jesus of Nazareth with Christ. Christ is the consciousness which Jesus was able to experience. In the same way, this consciousness could be called Osiris, Krishna or Buddha. In the Eleusinian Mysteries, the divine child is called "Iakchos", so the Sephirah Tiphareth corresponds to the heavenly Son. The son or "BEN"[xxxi] is Adam, his divine parents are "AIMA"[xxxii] (mother) and "AB"[xxxiii] (Father). "The Divine Mother is immanent in the sphere of Binah, the Divine Father is in Chokmah. Jesus refers to this divine Father in his parables. A symbol of Tiphareth is the infant in the manger. This archetype has a strong imprint in our cultural sphere and is usually associated with Jesus.

The symbolic story of the Infant in the stable of Bethlehem is personified with Jesus, but this Infant is supra-personal and is a revelation of the Christ Consciousness. This consciousness is conceived within us. Christmas is a symbol of the spiritual birth of that consciousness. In the darkest season of the year the light is born, so Christ is also a Sun God. The Heavenly Child is virginally conceived, free from any original sin. The word "sin" in this case means "separation". Christ dwells in an inseparable and redemptive consciousness that is healing in its effect. The child is heir to his divine parents and comes into manifestation through the gateway of birth. The birth of Jesus is the lowest spiritual experience of Tiphareth. It is the beginning of the higher mysteries. Only when this birth takes place in us do we have contact with the Higher Self; before that, all this is just a guess. From Tiphareth the verification begins, because with the birth of the Sun Consciousness the first stage of enlightenment begins. Then this

child develops into the mystic king. His heavenly parents are the regents of all worlds, and his birthright is this inheritance. Christ is translated as "the anointed one".

The sacred anointing is reserved for the priest-king. The first step into his majestic existence is to restore the Creator to his throne. Once the King (Christ) is back on His throne, man realizes that Christ is the driver in the vehicle of personality. This king rules his kingdom from within. This is Dionysus. He is responsible for himself and his environment, and this experience distinguishes the child from the adult. The mature king looks at his kingdom and rules it from within. This is the royal high priest. In the Egyptian mysteries it illustrates the Pharaoh who is the embodiment of Osiris. Moses, to whom the main works of the Old Testament of the Bible are attributed to, was also a high initiate of the Egyptian mysteries. It is worth mentioning that also in the New Testament of the Bible there are numerous ancient Greek terms that come directly from the mystery tradition and initiation rites. Their true meaning is therefore reserved for the initiated. Literal translations of such terms are paradoxical and distort the original meaning.

The next stage of enlightenment is found in the crucifixion. Jesus is sacrificed on the cross of suffering. Here the initiate experiences the consciousness of eternal life and death is overcome. This is also the symbolism of the sacrificed lamb, slain before the foundation of the world. The crucified Christ rises from death after his crucifixion. The resurrection takes place at Easter during Passover week, falling on the Sunday after the first full moon of spring. Passover commemorates the Exodus from Egypt, the liberation of the holy people from slavery. Symbolically, Egypt represents the land of darkness and the desert.

Egypt is the land of material limitation. Slavery represents the servitude of profane man. Thus, the liberation of the people is the spiritual elevation, that is, salvation. The crucifixion took place on the day when the Passover lambs were slaughtered in the Temple of Jerusalem. The Lord's Supper (Eucharist) was celebrated by Jesus one day before the crucifixion. It has similarities in content to the Jewish Seder evening, including the symbol of the pascal lamb.

The symbolism of the Resurrection can be compared with the Kabbalistic parable from the Rosicrucian Manifesto, the Fama Fraternitatis. Thus, the vault of Frater C.R. represents the initiation into the high mysteries of death and resurrection. This resurrection is the culmination in Tiphareth. Note, however, that Tiphareth is the center of the Tree of Life. Above Tiphareth are five other stages of initiation. Only from Tiphareth begins the Magnum Opus of alchemy. In the "Small Work"[35] the lower four Sephiroth are harmonized, only in the Great Work the balance of the Triad of Individuality begins. Before that, the personality is transformed in such a way that it is a worthy temple for the Divine Service. This is the true "service of God."

The average person thinks of the term "worship" as a religious mass. However, worship is the testimony of the initiate in Tiphareth. Such initiates know the "Master" and "Salvator" , which is the Christ Consciousness. There is only one master in man. This inner teacher revealed the Christ Consciousness through Jesus, and that is the inner teacher of all mankind. Every spiritual teacher is a tool of this Master. The Buddhists call this master the Buddha. It is always the same teacher who, depending on needs of human evolution, reveals the Timeless Wisdom. The Holy Scriptures like the Bible, the Tao Te Ching, the Upanishads or the Egyptian Book of the Dead have their source in this Revealer of the Mysteries. This is the consciousness of the Sun.

The first task of the initiate in Tiphareth is to optimize his vehicle. The lower spheres Malkuth, Yesod, Hod, Netzach are tuned for the reception of higher vibrations, they are adjusted in stages in this work. In this way the subtle forces of Tiphareth can radiate into the individual spheres through ever brighter rays. The subconscious patterns of behavior are replaced by more mature patterns that display the oneness of life. The mind will be directed to look behind the veil of appearance and recognize the oneness. The emotional nature is harmonized to allow love to flow freely to all beings.

Through this, the adept in Tiphareth recognizes the beauty of divine expression in all circumstances of life. This conditions all life situations, and inner serenity is the result. At first, the path seems uncomfortable, since there are many lies to be eliminated. It is necessary to defeat death and the devil as enemies and to win these divine principles as friends. This work is accomplished by the Holy Guardian Angel. Only when all the circumstances of life have been dedicated to God's guidance can the guidance of this guardian angel be consciously perceived. Personality transformation is the work of the Holy Guardian Angel. Although in the initial stages one is convinced that this work is personal effort, this illusion

gradually dissolves from Tiphareth on. The Christ Principle is the Savior within us. This vibration has a healing effect. People in whom the Christ consciousness has unfolded have a healing atmosphere, their presence redeems and heals the wounds. For such people, time is inconsequential, for they live in eternity. Whether the present cause shows immediate effects or only in eons is completely irrelevant for them. The greed for results plagues only the mortal. Nevertheless, there are still higher things to be realized, because although man has intellectually recognized that he carries out the will of the Father, he still feels a will of his own. This perception is transformed only in the powerful sphere of Geburah.

GEBURAH - POWER - THE AWARENESS OF THE ROOT

גבורה

"Infallible justice is revealed in all worlds."

The fifth Sephirah in the Tree of Life, like the other spheres, has different names. The most common is GEBURAH[xxxiv], and it means "strength". This strength is equated with "rigor". Two other names are DIN[xxxv] , meaning righteousness, and PECHAD[xxxvi], or fear. The Torah mentions the fear of the Lord, which is symbolic of this sphere. The fear of God is described as a desirable virtue. As long as the *fear of the Lord*[xxxvii] is missing, the awe is also missing. Fear has an unpleasant connotation for Western people, but fear is a Godgiven quality. In the face of danger, both the coward and the brave feel fear. The brave man faces his fear, but the coward flees and the fool acts recklessly. There are different forms of fear and equally different ways of dealing with it.

The planet Mars is assigned to Geburah. In mythology Mars is a god of war, all warlike conflicts are directly related to the Mars force. This sphere is also related to the feeling of pride. There is sublime pride as well as arrogant pride. The lion is a symbol of royal power; it represents sublimity. The stupid selfish type of pride usually makes you fall on your face. This false superiority is based on an illusionary ego. The term "HUBRIS" comes from the Greek and means "arrogance" or "presumption". This is a self-conceit from which numerous people suffer. Hubris is the trigger of the fall of many main characters in Greek tragedies.

The main character, in his hubris, ignores orders and laws of the gods, which inevitably leads to his fall and death. Many spiritual disciples think they are the high awakened ones and even tend to correct the great masters in their statements and put themselves on a pedestal. Modern exoteric science suffers from hubris as well because it is under the delusion that it can redeem the world on its own. To this must also be added orthodox medicine, which holds the view that certain chemical prescriptions could bring about healing. This foolish notion has already been thoroughly refuted by the large number of chronic symptoms present modern society. As soon as a person is given power, his negative aspects become visible. Self-will is first associated with the biblical figure of Cain

and is responsible for identifying with a personal, separate ego that has a will of its own. This self-will tends to be arrogant, but this arrogance makes one unsympathetic. Sympathy means that one feels connected. Arrogance, however, brings separation because one feels superior to the other. This basic evil is also responsible for numerous crimes, including the building of the Tower of Babel. This feeling is strongly rooted in every human being. The self-willed person wants to rise to heaven and rule the world by earthly means. Today's political situation also resembles the deceptive Tower of Babel. The accurate weighing of a situation means to grasp the divine cause.

The selfwilled, who lacks the experience of God, tries to gain his own advantage at any price. He literally walks over dead bodies and feels strengthened by his antisocial behavior. He uses harsh words in his vocabulary, especially obscene language. He wants to take advantage of others and capitalize on their stupidity. He thinks only of himself and feels disconnected from others. Mars is a powerful energy that can even lead to tyranny, violence, rape and abuse. The perpetrator's fear of earthly justice and its laws usually makes him act in a cunning way. But it is precisely this form of justice that is mostly concerned only with appearances and tries to prevent criminal acts with terrifying means. That this is a dead end can be seen in the overcrowded prisons, where many inmates draw new impulses for their malicious behavior from the energy of other criminals. Once man realizes that the spiritual template is responsible for the earthly world, his approach will change.

There is a vibration behind this template. A prisoner will feel imprisoned in the prison, freedom is beyond his imagination. If he could imagine freedom and feel the vibration, he would be free immediately. But freedom depends on the balanced Geburah energy. Freedom conditionally means being free from self-will. Such a person is righteous, he carries out God's law, and his judgment is just. This allows, for example, a prophet like Daniel, who was thrown into the lion's den, to demonstrate dominion over the animal kingdom[xxxviii]. He controls his inner lion because the lion is a symbol for the animal nature. Daniel can control the lions only by recognizing that they are "his" inner lions. This is the right assessment that gives courage. He is righteous because he consciously lives according to God's law. He judges the situation correctly. The biblical name "Daniel" means "God judges". The judge judges according to his ability to interpret the law. He is obligated to pronounce judgment according to the appropriate law, but he is forbidden to create new laws. The king, on the other hand, has the right to make laws. When someone is convicted, the king can exercise the right of mercy, he can acquit someone. This merciful king corresponds to Chesed, while the judge is a symbol of Geburah. The world is always just because it is the expression of the Divine Law. This Law is symbolically represented in the 10 Commandments, the Ten Commandments correspond to the ten Sephiroth:

- I am YHVH, your God, who brings you out of the land of Egypt (Mizraïm), out of the house of slavery.
- Thou shalt not make unto thee any graven image, or any likeness, either of those things which are in heaven above, or of those things which are in the waters under the earth: worship them not, nor serve them. For I YHVH thy God am a jealous God (EL), visiting the iniquities of the fathers unto the third and fourth generation upon the children of them that hate me, but shewing mercy unto many thousands that love me, and keep my commandments.
- You shall not take the name of YHVH your God in vain, for YHVH will not let him go unpunished who takes His name in vain.
- Remember the day Shabath, that thou hallow it: six days thou shalt work, and do thy work: but on the seventh day is Shabath of YHVH thy God: thou shalt not do any work, neither thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beasts, nor any stranger that is within thy gates. For in six days YHVH makes heaven and earth, and the sea, and all that is in them; and He rests the seventh day. Therefore YHVH blesses the day Shabath and sanctifies it. Remember, when you are a slave in Egypt, YHVH your God brings you out of there with a mighty hand and an outstretched arm. Therefore, YHVH your God has made it your duty to keep Shabath.
- Honor your father and your mother, that you may live long in the land YHVH your God is giving you.
- Do not murder.
- Do not commit adultery.
- Do not steal.
- Do not give false testimony against your neighbor.
- Do not envy your neighbor's house, do not envy your neighbor's wife, servant, maidservant, ox, donkey, or anything that belongs to your neighbor.

These Ten Commandments represent the perfect divine expression. Moses received them on Mount Sinai, which is the Holy Mountain. The mountain represents the attainment of higher consciousness. On this mountain, Moses was in conscious contact with the Supreme God. In the Bible, the name of the highest and only God is translated as I AM, the I AM[xxxix]. This is the God of Kether. So Moses had access to the Sephirah Kether. Therefore, the commandments represent the ten expressions of the divine law. They are the formulation of the divine justice (DIN). Only Moses had direct contact with the ten sephiroth. His people sinned with the golden calf[xl], with the worship of idols, his people separated themselves from this consciousness of unity. Therefore, Moses broke the tablets with the Decalogue.

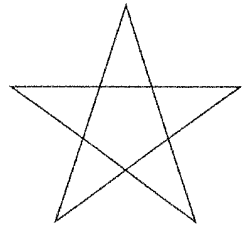
The highest realization in Geburah is the perception of the impersonal willpower. Thus, the all-encompassing justice is experienced in all circumstances of being. Regardless of how diabolical the situations appear; they have their root in God. Few spiritual teachers understand the workings of Geburah because they are still under the illusion of independent self-will. They talk about free will and human freedom. But the basic fallacy of man is based on this - and all crimes have their cause in this fallacy. There is only one willpower. This willpower of Kether takes the form of an individually experiential will in Geburah. Jesus was liberated from the illusion of personal will and was consciously an instrument of God's will. He exemplified complete mastery over the sphere of Geburah.

The criminal, on the other hand, believes that it is his personal will. He thinks he can get away scot-free through subtlety. He commits his crime "secretly". He wants to take advantage of others and in this way participates in the energy of CAIN. But as soon as this self-will disappears in man, inevitably his criminal tendencies dissolve. The delusion of self-will is responsible for the evil. Evil is existent, this is how Kabbalah differs from most spiritual paths that deny evil. It is our task to transform evil into good. Most of the time we experience evil externally because we have evil tendencies within us. There are different ways to deal with this evil. We could, like some would-be esotericists, simply sweep the evil under the rug. On the other hand, we can recognize the tendency of evil within us and subsequently transform it. Evil came into being through the creation of polarity.

The delusion of separate being is responsible for it. As long as man feels separated from God, the world and other people, he is in this illusion.

In the sphere of Geburah the masks fall. All illusory certainties, all illusory morals, all lies are destroyed by the flash of realization. This is an experience of DISILLUSIONMENT. It can be very painful. The power of the will flows through the personality, it has its cause there at a higher level. The person receives the vibration of the will as a television receives the frequency of a broadcast. Personality is also an instrument. As long as man imagines that the will is of personal origin, he suffers from the illusion of self-will. The only free will is the supra-personal will. When one raises one's arm in the air, this action is preceded by a mental impulse. However, the cells of the arm carry out this impulse as a whole. They have no more personal free will than the person.

The Geburah force is similar to the procreative force, but in a different way than in Yesod. All creation is the result of sexuality; therefore, the creative energy is pure sexual power. The urge to unite has its seat in Geburah. If this need is not satisfied, it can express



itself violently. On the spiritual path, however, this energy is channeled into other channels, but the driving force remains. During hermetic practice, this force increases steadily. The average person would be overwhelmed by it because he would be too strongly and continually sexually aroused. But for activating the latent regions of the brain, the sexual force is like electricity for a light bulb. For this energy to flow into the higher regions of the brain, spiritual exercises of meditation, contemplation, prayer and humility are required. Then the eagle, which is a symbol of this transformed sexual power, soars, then the veil before the tabernacle falls. The moment that veil is torn; we can see the reality behind it. Then we are open to the light that shines behind it. This veil protects the higher mysteries from the lower ones like a barrier; it is lifted only when one has the maturity of the soul.

The main symbol of Geburah is the pentagram. The pentagram with one point up represents the dominion of the spirit, or will, over elemental

nature. The inverted pentagram with two points up is a symbol of the Devil. It represents the distorted truth and the perversion of man. The inverted pentagram pretends that nature rules the mind, and most people suffer from this illusion. They would be horrified to be called Satanists, but their actions and deeds are directed as if they were victims of their circumstances. This is the greatest foolishness of man. It is man's task to regain his full power and take up his spiritual inheritance as the image of God. Once we return the pentagram to its proper position, we realize that God's will has always governed all worlds.

CHESED - MERCY - THE AWARENESS OF RECEIVING

חסד

"From the mercy of the boundless substance flow all inner and outer riches."

The fourth Sephirah in the Tree of Life is CHESED[xli] and means mercy or grace. Another Kabbalistic name is GEDULAH[xlii], the glory. As in the Sephirah Geburah, different names represent the different qualities of this Sephirah. Chesed is the antithesis of Geburah. Both are in the middle of their corresponding pillar.

Although Chesed is in the masculine column, it also expresses feminine aspects. Chesed is a water sphere, just as Geburah is a fire sphere. This fact indicates that both columns also contain aspects of the other pole. Binah is the primordial ocean reflected in Chesed. Chesed is the collective ocean of consciousness, which is also the universal memory. This memory contains everything that was, is, and will be in the future. It is the universal chronicle, the scroll in which the entire history of creation is recorded, and this cosmic record is in Chesed.

This is difficult for the intellectually limited man to comprehend, but self-remembrance is always present. The Old Testament of the Bible with the story of creation was be written on the basis of this collective memory. The prophets had access to cyclical memory. The so-called forgetting of the self that we find in many New Age books is therefore a fallacy when one illuminates the facts from this level of understanding. The personality is a tool, an instrument. It is impossible for this vehicle to become the charioteer itself because the charioteer is Christ. He is always enlightened and participates in divine self-remembrance.

He is perfect and holy. In Chesed, Christ holds the office of the Revealer of the Mysteries. He is the High Priest who reveals the Law of God. There is only one Revealer, His revelation reveals the unity of life, and His most important message is: *"Be still and know that I am God"*[xliii] Once the waters of consciousness have come to rest, this silence is perceptible. Only then can one hear the voice of silence. All authentic books of wisdom go back to this Revelator. The statements of wisdom seem incomprehensible to the profane man, because he suffers from the illusion of ego and self-will.

However, God's presence is hidden behind these words. Sacred writings such as the Bible can elevate man to God, but only if man is receptive to the light of God. The Bible, like other Kabbalistic books, is written in an ambiguous and metaphorical language. God reveals Himself through these writings.

The Bible is one of the greatest Kabbalistic writings. There is hardly any other scripture that reveals the law of God on such a high level. Just as a two-dimensional picture of a house can be used as a blueprint for a three-dimensional building, the words of the Bible describe the higher dimensions with words of the earthly world. The parables of the Bible illustrate divine powers. They are on a higher level of understanding than that of human destiny. At the lowest level of understanding, man is tempted to interpret the relationships on the level of personality. He will think that birds are birds, water is water, and human destinies are only earthly events. When he has access to more understanding, he will interpret the symbolism differently. At the lowest level of understanding, one will completely misinterpret the Bible - and that is the level at which the religious communities of today are. When the student is ready for teaching, he will come in contact with teachers who will instruct him. At first this can be done through books, lectures, or seminars.

However, when he has the soul maturity for higher teachings, he will be given personal teachers. Some then come into contact with a mystery school, others with a spiritual group under the supervision of a competent teacher. Behind it all is the ONE inner Teacher who teaches through these outer channels. This Teacher knows the way and the goal. He guides through pressure and purification until transformation is achieved. As long as the receiving vessel is polluted with the filth of selfishness, the student still needs radical ethical moderation. He learns to receive in order to generously share the gifts of God with his fellow man. Until he is ready and has learned this, it is a bitter and often a long way. The inner adversary is extremely deceptive and knows many arguments to make selfish behavior appear virtuous. The projecting light of God can only give joy when there is a vessel to receive it, and man is that vessel. The quality of God is to give, the quality of creation is to receive.

Man is the mediator and becomes the creator as soon as he applies the divine quality of giving. But you can only give if you first receive. By giving, one creates space for more. As soon as we give love, we create space in our heart for more love. If the vessel is still filled with selfishness, there is no room for the light of wisdom. The disciple is surrounded by the light during his initial stages. The Sephirah Chesed is assigned to the Roman deity Jupiter and the Greek deity Zeus.

Jupiter also represents social responsibility. In the beginning, one tends to help socially on the earthly level. One helps the homeless, the handicapped, the sick, and social cases. The earthly deficiencies would lead to death in many cases if the help was not forthcoming. There are still many countries where people are starving, but even if food, shelter and social relationships are also provided, the needy remain in that helpless state. On the level of Malkuth, only first aid is appropriate, because if you give a crutch to a person for a long time, he will always limp. This lamentable state of affairs can also be seen in our socially-oriented system of government. The needy person wants to receive from society, but contributes little or nothing. He wants to receive, but he refrains from giving. Every human being has abilities that he can contribute to humanity.

As soon as a person remains needy and does not use his abilities, he acts antisocial. He wants to take without giving. Such an immature trait is based on self-will. True help begins in the second stage, where people are taught new patterns of behavior and helped to use their abilities. The third stage brings education, and the fourth stage brings emotional competence. From the fifth stage onward, real help happens: showing a person a spiritual path so that he becomes aware of his potential. Manipulative, however, are missionary aid projects that take away the cultural and spiritual heritage of the needy person and give him a foolish, fanatical religion in return. Our most urgent mission is to help our fellow human beings. Depending on our spiritual development, we help according to our strengths.

Chesed is radiant, that is, expansive. In a spiral, the outward direction is Chesed, and the inward direction is Binah. Although Chesed has to do with expansion, the regulation is moderate. The scales of life are always balanced, the cycles are in a superior equilibrium. Night follows day and vice versa. It is only the night that makes the day possible, one conditioned by the other. Inhalation requires exhalation. All the power that flows down from above is measured in Chesed. At the same time, Chesed is the opposite of Geburah. Geburah is severity, which Chesed counters as grace. A fundamental task of man is to maintain a balance between grace and severity, for weakness in the wrong situation would allow tyranny. The balance of these two spheres is necessary for harmony in life. Polarity,

however, is necessary, as is the expansion of a force that needs contraction as its opposite pole. The force must first be concentrated in the center before it can expand. Before a universe becomes infinite, it must first be concentrated in one point.

Light and darkness are also a pair of opposites, light being the absence of darkness. Good is the absence of evil, and day is the absence of night. In addition, there is a higher system that stands above this polarity. In this sense, at the lowest level of understanding, everything appears to man as punishment. But it would be shortsighted to classify God as punitive. Fire, when touched, can cause burns. At the same time, fire can heat a pot of soup. Spiritual law warns us that touching fire is painful; this is merely a neutral consequence, but it is different from the concept of punishment. It is beyond the ability of fire to punish, its function simply to give warmth. How one deals with that warmth results from whether it is painful or perceived as mercy.

Cain, the firstborn of Adam, murders his brother Abel[xliv]. This act was based on self-will because Cain was envious of Abel. After the murder, Cain came to realize that he will be judged by the same law. Therefore, God in His mercy gave him the Hebrew letter VAV as a protective mark on his forehead. Conditioned by the murder, Cain now radiated an energy that attracted people to want to judge him in the same way. This is the law of cause and effect. Nevertheless, the law was fulfilled, because the "blind" Lamech killed Cain unfortunately. The sign of protection given to Cain by God was hidden from him by his "blindness".

Thus, the law then demanded that the one who kills Cain be punished sevenfold for it. The bonds of karmic laws extend over many earthly incarnations. They are like invisible threads that establish the balance of creation. Three incarnations of Cain are found in the Bible, one as Jethro, the father-in-law of Moses. Moses was the reincarnation of Abel. Through their meeting, karma could be resolved. Jethro's daughter was given to Moses as a wife, and this symbolic gesture resolved the debt. Adam's contact with demonic forces was partly responsible for Cain's sin. After the Fall, Adam responded to God's question by blaming Eve, saying that it was she who gave him the forbidden fruit. He blamed Eve instead of taking responsibility himself. This is exactly what has been happening every day since then. Few are freed from the wheel of blame. As a result of sin, they fall out of the Garden of Eden, that is a consequence of their action. They were allowed to eat the fruit of all the trees, even those of the Tree of Life. But the fruit of the Tree of Knowledge opens the eyes to polarity. It was necessary that Adam and Eve ate this fruit, only through this could the human experience in the earthly manifestation take place. The ten generations from Adam to Noah correspond to the ten Sephiroth of the Tree of Life. They represent the condensation of the spirit up to the earthly condensation.

The understanding of reality depends on the receptivity of man. This receptivity is developed differently in each person. You can imagine receptivity if you imagine the Sephiroth of the Tree of Life as bowls. Light pours into these bowls from top to bottom like a liquid. The more space there is, the more receptive the bowl is. The less impurities there are in the bowl, the more space there is in this vessel. It is the same with the personality. The more pure the vessel of the personality becomes; the more light can be absorbed; this light is unlimited. We can gain deeper insight only when we are receptive to the light. The same sentence, the same information is interpreted differently by each person. T

he same teaching will bring about different insights in students of different levels of understanding. The more receptive the student is, the more he can absorb from the light of Kabbalah. The Sephirah Chesed liberates from personal destiny. There is a statement by Jesus that illustrates his initiation into Chesed: *"Before Abraham was, I am."*[xlv] Abraham is a symbol of the Father of the Holy People. Abraham is the supreme prophet and the Father Principle. Jesus was aware that he existed before this Father. This made him the self-begotten Christ. This statement was also partly responsible for his crucifixion, because he equated himself with the archetypal King and Father of the Holy People. Such a perception is the result of Chesed's self-remembering. Jesus was a TZADIK[xlvi], a righteous man.

He was freed from the illusion of an independent existence as well as from the erroneous belief of a temporal limit. Thus, he was included in the ranks of the merciful and the givers of grace. His presence was filled with benevolence towards the needy and his enemies. This is the quality of Chesed. The maturity of man is shown in his ability to express benevolence. He felt benevolence for all mankind. He affirmed this in his statement at the crucifixion: *"Father forgive them, for they know not what they do."*[xlvii] This is how one frees oneself from the illusion of injustice. The self-delusion dissolves into benevolence and through benevolence the delusions are purified. All blame disappears in the light of mercy. This is

accompanied by deepest compassion for humanity. This benevolent attitude opens us to the inexhaustible riches of the world.

BINAH - UNDERSTANDING - THE CONSCIOUSNESS OF HOLINESS

בינה

"The ocean of understanding is filled with the tears of compassion."

The Sephirah Binah[xlviii] is the third sphere in the Tree of Life and means understanding. The understanding of reality depends on the degree of maturity. The unbalanced forces of the Sephiroth are called "Qlipoth"[xlix]. They are the bowls, the vessels of death or impure aspects. On the lowest level, the Qlipah[l] of Assiah, we find the assignment of guilt. Other people, situations, or circumstances of life are assigned guilt. This erroneous view is corrected in every world, from Assiah to Atziluth, where the true law is recognized. From the Sephirah Binah, we learn about the supernatural triad. The lowest triad forms the personality, the middle triad the individuality and the highest one is the divine triad.

Although the Tree of Life is an overall image of God, here we find a special place for divinity. Kether, Chokmah and Binah make up this supernatural triad. The Sephirah Kether has within it, as male and female aspects, the spheres of Chokmah and Binah. Through the introspection of God, the male and female aspects are perceived. Binah crowns the female pillar and is the mother deity. Mary is a symbol of the Mother God. She is also the mother of Jesus, the heavenly Son. However, there is also the dark and sterile mother as well as the light and fertile mother. AMA[li] is the sterile mother, and only through the fertilization of the male principle does she become AIMA[lii], the fertile mother. Binah includes the word for the son[liii] and the word for the father[liv]. If Chokmah is the energy, then Binah gives the direction. Binah is the channel, thus the form-giving force.

The creation deities ELOHIM correspond to the Sephirah Binah. This name is used in the Bible when God makes an appearance that is creative. Each Sephirah is assigned a different name of God. They are expressions of the one deity in the different qualities of the Sephiroth. In every Sephirah the vibration of God transforms. Thus, in Binah, lies the primal feminine force. In Binah the breath of God takes the form of the Neshamah[lv], the divine intuition. It is symbolically depicted as the Holy Dove descending

from above. This dove is the Spiritus Sanctus, that is, the Holy Spirit who brings God's blessing down from the heavens.

The Holy Spirit is the third aspect of the trinity, the other two being Father and Son. So in Binah this trinity is hidden. In the tree, various imprints of the divine breath are found. This breath is also translated in the Bible as soul, spirit or sometimes even body. In the sphere of Yesod this breath is called Nephesh[lvi], the animal soul. In Tiphareth the breath is called Ruach[lvii]. In the creation story RUACH ELOHIM, the spirit of the Elohim hovered over the waters. The waters represent Binah. Seen in this way, man has several souls. The Neshamah is the higher soul, the divine aspect of man. ADAM, the heavenly man, was created in this image. Adam is the symbol of humanity. Adam as the image of the Elohim was male and female. God created the woman from Adam's side. Mistakenly, the original term was translated as "rib". Thus, the woman is a part of the man. She is made from the unity of his being. This demonstrates the great value of woman, in contrast to misinterpretations by male theologians who declared woman to be inferior. Man and woman come from the same thing and are therefore one flesh. Eve reflected the beauty of heaven and is the mother of all living things. For this fact, Eve deserves the greatest honor.

As the mother of all living things, she is the earthly manifestation of the Great Mother. She is comparable to the collective sea of Yesod, which is a condensation of the cosmic ocean of Binah. All higher realizations come through Binah. Chokmah is the self-awareness, the self-observation of God, whereas Binah is the understanding of this self-awareness. In Binah, intuitive concretization follows from this. Through self-reflection, the result is revealed - and that is before individualization. YEKHIDAH[lviii] is the Supreme Self in Kether. It is One, indivisible and unique. That is the supreme countenance. Through contemplation, Father, Mother and Son reveal themselves. The Son is the Microprosopus, that is, the Lesser Face and at the center of all being. One can be a mother only if there is both a father and a child at the same time. This trinity is interdependent. Binah, Chokmah and Tiphareth condition each other. They arise at the same time. Binah is a differentiating power, and through it a direction has existence. Only on the basis of differentiation there can be forms.

In this way the heavens can be separated from the earth in the creation, thus the higher and lower worlds appear. This division occurred before the creation of man. However, it is necessary to take into account that the earth already existed before it was manifested. The earth was already present in God's consciousness, but it was formless and empty.[lix] Adam was created on the sixth day of creation. Six is the number of Tiphareth, the number of the heavenly son, and so all creation culminates in Adam. Everything was created for this image of the Elohim. Only after the Fall did Adam fear God and feel shame. Before that he was immortal because he had access to the

Tree of Life. But the ability of distinction conditions the separation, and this separation leads to the duality of life and death. For this reason, man perceives himself as separate from others. This is very remarkable for everything is connected. At night, when we dream, this dream is ONE picture. The whole dream is interwoven. Each component is an unseparated part of the whole. Already the ability to experience ourselves separately in the earthly world, despite the homogeneous connection of all being, is a remarkable "feat". The Garden of Eden[lx] is the garden of bliss. In this paradisiacal state, Adam was united with everything. As soon as man fell from the Garden of Eden, the hard work and toil began, for in manifestation there is suffering and trials which unfold. One of the most powerful trials was that of Abraham and Isaac. It demonstrated true faith. Faith is also synonymous with Binah. Abraham was told to sacrifice his son. Isaac represents the left pillar of taking, passivity; Abraham represents the right, active pillar of giving.

They demonstrated faith based on understanding. Abraham desired a child from his wife Sarah. By a miracle of God, Sarah gave birth to a son named Isaac. When Isaac reached a certain stage of his spiritual development, his father, Abraham, received a request to sacrifice his son. Isaac was 37 years old at that time, a number of kabbalistic relevance. As the son and heir of the Prophet, he was instructed in the inner teachings of Kabbalah. By God's grace, Abraham was given the chance to grow out of himself and strengthen his faith. When Abraham and Isaac were at the altar of fire and Abraham drew his knife to sacrifice his son to God, the angel of God appeared. The angel proclaimed God's word and affirmed that Abraham had shown reverence and should not harm Isaac. Thus, the highest level of faith could incarnate when Abraham completely surrendered to God. This was also an important test for Isaac, as he learned to surrender completely. Abraham was willing to give what was most precious to God. Isaac followed in the office of patriarch in the line of righteous prophets. Binah is the sephirah of the saints. One can be only if one is healed. All true saints are masters of this sphere because they prove true faith.

The first biblical temptation meets Eve in paradise. She is tempted by the serpent. Although this seems like an evil act, the serpent was telling the truth. Some Orthodox Kabbalists refer to the serpent as the evil devil. However, the serpent of temptation can also bring salvation, because the kabbalistic numerical value of the serpent NECHESH[lxi] and MESSIAS[lxii] is identical. The serpent showed Eve a way to gain the ability of God, namely the knowledge of good and evil. She ate from it and also gave Adam from this fruit, which means mortality. Nevertheless, Adam reached a symbolic age, he became 930 years old. This is also a number with great symbolic value. It represents completion, which is illustrated by the number 1000. 1000 is the product of 10x10x10.

At the beginning of creation, everything was presented to Adam so that he could name it. He saw all of human history and had compassion on King David, who otherwise would not have lived, and gave him 70 years of his lifetime. So David and Adam shared that 1000. The other prophets also gave years of life to David. Abraham gave David 5 years, Jacob gave him 28, Joseph gave him 37. Since man was weak and prone to evil, his lifetime was set at the symbolic number 120. Thus, the lifetimes in the Bible represent the development of the soul. The older someone is in the Bible, the greater his spiritual age, that is, his spiritual maturity. 120 is the product of 1x2x3x4x5. This means the mastery of the lower four Sephiroth from Malkuth to Netzach up to Tiphareth. Only from this level of unfoldment one gets access to the principle of the Tree of Life - which awakens man to true life. 120 is the spiritual age of the awakened adept who has conscious access to the Christ principle and is united with his Father. Before that, however, it was possible for man to reach a much higher spiritual age. 120 is also the product of 10x12. This brings the 12 signs of the zodiac into play. These 12 will be discussed in more detail in the chapter on Chokmah.

CHOKMAH - WISDOM - THE CONSCIOUSNESS OF ENLIGHTENMENT

חכמה

"The light of wisdom leads to the holy mountain."

Chokmah[lxiii] is the second sephirah in the Tree of Life and is translated as wisdom. This sphere is the seat of the cosmic Father. The Hebrew word for Father is AB[lxiv]. It consists of the first two letters ALEPH and BETH. In the Kabbalistic method of the Notarikon, this corresponds to the initial letters of AIMA[lxv] (Mutter) and BEN[lxvi] (Sohn). So, in the father lies the root of the mother and the son, just as a seed already contains the fruit, Chokmah can be considered as the cosmic seed. This Sephirah corresponds to the Tetragram or YHVH[lxvii], "that which was, is and will be". YHVH is the ONE reality. This divine name of God is used over six thousand times in the Bible, and that makes it the most frequently occurring biblical name.

Thus, the Bible predominantly describes the operation of God as the fatherly principle of reality. YHVH is mentioned in the commandments as a gracious deliverer and righteous covenant partner of the holy people. He is both judge and savior of the whole world. YHVH made a covenant with Abraham, which is expressed through the symbol of circumcision. This symbolically shows the procreative power is consecrated to God. There was another covenant which existed between YHVH and Noah. The rainbow served as a symbol in the *rainbow of the promise*[lxviii] which joins the paths to Tiphareth. YHVH made a covenant with Moses, the Decalogue (ten commandments)[lxix] served as a symbol of that covenant.[lxx] The New Testament also mentions a covenant: the covenant at the Last Supper between Jesus and the 12 apostles[lxxi].

The name JESUS (in the original YEHESHUAH) is composed of YHVH with the addition of the letter SHIN in the middle of the name. SHIN has the numerical value of RUACH ELOHIM[lxxii], so the name YEHESHUAH[lxxiii] can be deciphered as the "liberating vision of reality". This illustrates the All-Seeing Eye of God and the eternal unity of Father and Son. The 12 apostles represent the 12 heavenly powers or the signs of the zodiac. A parallel is found with the twelve tribes of Israel thus of the holy people. Chokmah is the sphere of the zodiac MAZLOTH[lxxiv]. In the Holy Scriptures,

MAZLOTH is called the firmament, which are the heavenly bodies that make their orbits in the firmament. The seed of the rose contains its entire potential. From this seed only a rose can come into being and never an orange tree. Does this rose have the free will to become an orange tree? It is the same with the will of man. Man carries within himself the potential of the seed to become what he is destined to become. The way there can be accompanied by many life situations, but what he really becomes and is, depends on the potential of the seed from which he emerged.

Thus, man has only the will of the one who sent him. It is impossible for man to become a rose or an orange tree, for example. Man's potential is that he can develop on the human level. This path is predetermined, it is the will of God. On this path of life, man has seemingly free decisions, but these are a reaction to an impulse. The reaction depends on the behavior patterns that are in Yesod. Every decision has its cause. If a person is served a tray of food and chooses that dish, it looks like he has free will. But what he was served was predetermined. Even if he is served two different dishes, he can choose one. This seems like freedom of action. But both dishes were already provided beforehand. Now the human being chooses from these limited possibilities. His resonance decides which dish he will take.

The choice of the dish itself depends on many factors, such as cultural or social background, upbringing, education, astrological influences, spiritual maturity, and so on. But this is possible only within the development of his potential, namely the seed. He has the sense of free will, but this is only the shadow of a greater will. The greater will is that of the father. Conditioned by his great ignorance, man believes that he could decide freely for something - and so most people merely turn in circles. There seems to be a wall around them that keeps them within their boundaries. Jesus consciously lived the will of his Father. The real reason for his painful crucifixion was clearly apparent to him, yet he submitted to his lot. He recognized the law of cause and effect, of sowing and reaping.

Thus he was able to transcend the experience of crucifixion into something higher. He took upon himself the sin of humanity and through forgiveness transformed the karma of all humanity - forgiveness liberates. Jesus died on the cross and this was followed by the resurrection. The life force has its seat in Chokmah. This force is called CHAIA[lxxv]. This is that force which animates, the force which makes liveliness possible. Every plant, every animal is animated by Chala. This also applies to phenomena that appear lifeless to the limited senses, such as minerals or stones. They are also alive, but are on a lower evolutionary level. In the evolutionary scale, the stone comes first, followed by the plant, then the animal, and finally the human being. All these stages are alive, just as everything in the universe is alive. The master who has access to the Sephirah Chokmah can perceive the mineral life. This higher perception is the result of a higher sense. The whole universe is alive, every star is alive. The ignorant person has only a mechanical view.

The universe is the body of God. Therefore, the most important instruction in Kabbalistic writings is: "First attain wisdom". Wisdom is the opposite of foolishness. The lower the level of development, the more limited the level of perception, the more one is thus at the pole of folly. The more developed we are, the wiser we are, and we realize the life of all being. A biblical symbol for the initiation level of Chokmah are the "Magi". These are the true magicians. They could interpret the stars and they had the ability to read the book of nature. All of nature bears the handwriting of the cosmic Father. Another symbol of this sphere is the flat or open hand. The flat hand is also the letter meaning of the Hebrew letter YOD. This letter forms the basis for all other letters of the Chaldean Flame Alphabet. It represents the divine will. YOD is also the first letter of the tetragram. The top of the letter is in Kether, the body in Chokmah.

In relation to Kether, Chokmah is a female sphere that mirrors Kether. Chokmah is masculine in relation to Binah, as it is energetically projecting to the successive Sephiroth. Wisdom can also be referred to as woman, as she is the first image of God. Chokmah is thus the first mirror of YEKHIDAH, the cosmic self. The Sephirah Chokmah reflects the primordial will for good and is also the potential force. Western man has in principle a destructive attitude towards the cosmic father principle; therefore it is necessary to cultivate a positive attitude towards the father and mother. This means a correct view in relation to giving and taking. Man's primary task is to consciously integrate the principle of giving.

The father is a symbol of authority, and so it is called "Father State" and "Mother Nature". The distorted attitude towards the divine father principle is again reflected in the distorted image that many people have of the state. The average opinion about the state and politics is always characterized by many prejudices. Of course, this term means something other than national consciousness. The state is an expression of the cosmic Father through ourselves. If the "son" is immature, then he can only immaturely

manage his father's country. The cosmic father has given the son a realm, the more immature the son is, the worse he will handle that land.

As soon as the relation to the father principle is optimized, the state will also optimize itself as such. The biblical scriptures describe the rules of a functioning state, but this language is understandable only to the wise. The ignorant will misunderstand it and consequently act fanatically. This includes understanding the commandment of tithing. By giving (donating) the tenth part, man is transformed from creature to creator. He learns to give freely and at the same time cultivates his virtues. The tithe carries within it the fruit of the tree of life. That is why Malkuth is the poorest sphere, because as the lowest sephirah it can only receive. It is impossible for it to give. Malkuth corresponds to the Kabbalistic daughter[lxxvi]. This daughter is Mary Magdalene in the New Testament of the Bible, who is described as a prostitute. This prostitute is freed from sin, i.e. the karmic inherited guilt of Malkuth, through contact with the King's Son Christ (Tiphareth).

An important commandment is to honor your father and mother; thus you will have a long life.[lxxvii]. Our parents are channels for the Heavenly Parent. Problems with our father indicate disharmony in the right pillar of giving. Problems with our mother show disharmony in the left pillar of taking. We chose our parents before incarnation according to the law of resonance in order to resolve karmic obligations together with them. For this reason, it is of utmost importance to transcend the inner image of one's parents, especially to detach oneself from blaming one's parents in any way. As long as there are unresolved tasks, this task haunts all life situations.

We can talk big and act as if we are among the "important ones." Nevertheless, our life circumstances directly manifest what is inside us because they are a reflection of what is inside us. The outside can only manifest what is present on the inside. However, it requires a correct interpretation. Everything we experience on the outside is a reflection of what is on the inside. A disturbed relationship with the Father on the earthly level shows a disturbance in the relationship with the Divine Father-Principle. The maturity of the relationship we have toward our earthly parents shows our spiritual maturity toward God.

The profane man assigns punishment to the male principle and compassion to the female. The opposite of this is true, for the male principle is mercy, while the female principle is severity. Chokmah is benevolent and charitable. A disturbed relationship of authority binds man to the lower spheres. "Guidance" is one of the most wonderful gifts that life holds. The divine Father guides his Son with the spiritual light. This is benevolent love. God-Father wants to give the inheritance to his descendant, which is the highest form of giving. God-Father passes on his inheritance with his seed, GodMother receives and carries it out. In her, the transformation of union takes place. The Hebrew letter HEH of the tetragram stands for her, and it receives the male YOD. In this way the Son of God comes into being, which corresponds to the Hebrew letter VAV. The kingdom is the field and corresponds to the final HEH of the tetragram. The kingdom is the daughter, and this clearly shows that the material world is equally as alive as man (Adam). This completes the divine family. When it comes to the family, the Bible describes the gradual aspects of this God-family, that is, how YHVH works.

Daughter Son Mother Father

Thus, the first step for the Kabbalist is to recognize the laws of the God family on the earthly level. Every family is a reflection of the God family. The family is a field of learning to understand God's presence. Disharmonies in the Western Christian-oriented social forms are based on several statements made by Jesus. In these statements he decidedly says that the spiritual path and Christ are above the importance of the family. Jesus emphasized that everyone leaves home, fields, siblings, parents and children for the sake of Christ and will receive a hundredfold reward for it.[lxxviii] This statement is correct, of course, because as soon as one consciously shares the Christ experience, one realizes that one is self-begotten. Thus one perceives that Christ is eternally united with God the Father, and all external appearances and bonds are then void in relation to this. Families change in every incarnation, but behind it is the continuous activity of God. The initial detachment from the external family is then all the more necessary when it is too bound to the mundane world.

The family karmic ties would otherwise keep the student stuck in the lower planes. It often happens that spiritual disciples first detach themselves from the family and only then find their way back to the family through their spiritual development. Ideally, one allows the whole family to share in the spiritual experience. By becoming more receptive to the spiritual light, the entire family consciousness is healed. Each Kabbalist is a blessing to his family, as he redeems the collective family consciousness from karmic shadows through his connection to the inner light. Disharmonies in social systems very often have their germ in the disrespect of authority. We are confronted with authority both at work, in the laws of the land, in the rules of the road, or in interpersonal relationships. It seems "cool" to the teenager to break away from authority and become an "anarchist," rebellious punk, or even a right-wing extremist. Such adolescent airs and graces are often overcome once one is in the workforce or has family responsibilities.

The Kabbalist sees as the highest authority the instruction of God. It stands above all earthly rules. The egoistic person can only fit into hierarchical structures with difficulty. His self-will rebels to bow to an authority. But also the kabbalistic way can only be taught in a step ladder, i.e. a hierarchy. The more one unfolds, the higher one is in this hierarchy and the closer one is to the commandment of God. Destructive attitudes toward authority figures are a sign of lack of development. Respect for authority figures shows mature character. The higher someone is in a hierarchy, the more he serves the whole. The ruling king of a country serves his people. State concerns are higher for him than his private, health, or financial affairs. The welfare of the country is his priority. The highest authority in this solar system is the sun. By the grace of the sun we can live here, we live according to its command. The undeveloped man moves within limits, comparable to a collective puppet. The Kabbalist carries out the free will of his divine father, but freedom begins only when one evolves.

KETHER - CROWN - THE AWARENESS OF THE WONDERFUL

כתר

"The primordial will for good crowns all kingdoms here and now."

Kether[lxxix] is the first and highest Sephirah in the Tree of Life. Kether is the crown of creation. The Limitless Light (AIN SOPH AUR) is the veil behind Kether. It is concentrated in its center, and this center is Kether. Kether is the highest and innermost point of all being. In order to concentrate to a center, an intention is needed. This intention is followed by the power of attention. Although Kether is the ONE, this sphere is already a concretization in relation to the boundless light. The boundless being becomes a concentrated something. Through this the first spiral movement came into being. Symbolically one can imagine a wheel whose hub appears

motionless. The center appears like a resting point, and all around it everything turns with immeasurable speed. The outermost level of manifestation is the Sephirah Malkuth. Within this spiral are the different levels of manifestation of the Tree of Life. The inside corresponds to the higher Sephiroth, the outside is analogous to the lower spheres. Every situation of the material world is the result of the cause of Kether, the origin and source of all being is Kether, in Kether everything takes its beginning, Kether is the primordial point. Here is contained the beginning (alpha) and the end (omega).

A Ω

Alpha is the first letter and Omega the last letter of the Greek alphabet. The New Testament is written in ancient Greek. In Hebrew, one would use Aleph and Tav. The prophet Enoch was an initiate of this highest sphere. He was so highly evolved that he walked with God[lxxx]. He ascended from the earthly to a much higher world. He transcended to the archangel of the highest Sephirah. Kether and likewise the other Sephiroth exist in the

different worlds: Aziluth (archetypal world), Briah (creative world), Jetzirah (form-giving world) and Assiah (material world). Above these worlds is the world of Adam Qadmon. These worlds are definitions of spiritual realities. Consequently, the Genesis creation story also tells of these higher worlds. The description begins at the creation in Briah and at the same time hints at the world of Atziluth that existed before it. The explanations of the Garden of Eden are in the world of Yetzirah. The fall from the Garden of Eden into the physical world is then Assiah. The creation processes are behind the material appearance of Assiah. The generations mentioned in the book of Genesis point to the gradual descent to the material world.

Kether corresponds to the number one. The one stands for unity, origin and intention. Numbers are abstract formulations of ideas, and so each sephirah has a number. However, numbers are also abstract formulations of the creative idea. In Kabbalah, numbers have a deep meaning, for the Hebrew letters are both number and sign in one. Thus, every word contains the idea of a number. The letters are living energetic signatures, they are conscious forms of energy. Words with the same numerical values have a direct affinity to each other. Three sephiroth are connected with Kether namely Chokmah, Binah and Tiphareth. Thus, through the emanation of Kether, Father, Mother and Son were created simultaneously. Together they form the Holy Trinity.

Creation began with the holy letters. Behind each individual letter there is a specific energy vibration. They are living energies. The first letter of Genesis is BETH, because BETH forms the first letter of the word BERESHIT[lxxxi], which translated means "in the beginning". So the creative process begins with the letter BETH. BETH was before the Elohim because it is mentioned before the Elohim. BETH has to do with concentrated attention, this letter is the concentration on one point. In the boundless expanse of Limitless Light, everything is filled with His substance. In the spirit of God, creation was manifested, everything is in God. However, for creation to happen, a vessel is needed. The will of the Creator is emanation, the grace to bestow benevolence. In order for this giving to be accepted, a vessel is needed that can receive. This polarity between the giver and the vessel of receiving is the precursor to creation. Through this, God divides Himself into multiplicity.

God allows something to come into being in Himself that can receive. Man is such a vessel. Creation occurred for man because God's favor can be expressed only when there is something that can receive it. The biblical Adam fell out of the Garden of Eden when he wanted to experience pleasure for himself alone. This is the beginning of self-interest. He consumed the forbidden fruit for himself, and that drove him out of the Garden of Eden. Man's evolution is leading him to find his way back to the lost paradise. To do this, it is necessary to learn to give consciously. We are incarnated now to cultivate giving, and this is the most difficult task to master. Gradually we ascend to the crown of creation. The crown is a symbol of rulership because the king wears a crown.

This crown represents the highest energy center in the human being. That is why you see saints with a halo, it is a symbol of that crown. Once the connection to Kether is made, the halo unfolds. At the moment, for most people, this connection with Kether is only one-sided, from top to bottom, it is always there. But the vessel, the human being, is not able to perceive this connection. That is why it requires effort, because when Adam fell from the Garden of Eden, the condition was that his earthly life would be laborious[lxxxii]. No matter how far the incarnated human being develops, there will always be more difficulties. There is often a desire to finally rest, but this is an impulse of self-will. As long as man is incarnated, the law of toil reigns. Hard work accompanies him, the struggle with the dark forces of self-will. The spiritual path gives the impression of hard work.

The mission is for man to strive for it. The New Age instructions that propagate the "easy and fast way" succumb to the great error because they offer only superficial effects instead of real spiritual development. These ways increase self-will. There is an inner struggle between the dark and the light forces. These opposing forces are, on the one hand, the vice of "wanting to experience pleasure only for oneself" and, on the other hand, the virtue of "receiving in order to share with others". God's treasures are abundant, as abundant as all creation. Lack is an illusion. It is the result of an impure vessel of receiving. The same applies to prayer. As long as one desires only the gratification of self-will, he will be drawn to lower levels. Only the humble heart has a place at the throne of God.

Through perfect prayer, one can consciously experience oneness with God, for then duality dissolves and there is only God. For self-will, this is a painful struggle. The greater the self-will, the greater the conflict with spiritual laws. Selfwill plausibly pretends that it would be beneficial to oppose authority because one would be above it. Therefore, the novice on this path is usually rebels against the instructions of the spiritual way of life

and also against his spiritual teacher because the spiritual path destroys the delusion of self-will and at the same time its illusion. This path is arduous and accompanied by suffering. The so-called "easy" path is a lie.

The external environment has a great influence on spiritual development because it is difficult to overcome evil tendencies in an evil environment. That is why the Kabbalists recommend an environment that is conducive to the spiritual path. This includes people who are on the path themselves. All tendencies that keep a person at a low level make the path of liberation difficult. This seems logical, but few are willing to take effective action. Of course, it is much more edifying for spiritual development to read a book of wisdom than a thriller. But the evil inclinations want to be fed by these evil energies, they make you thirsty for more.

Only when the evil seed in a person is suffocated does the danger disappear. Then the desire to hurt oneself with destructive pictures, music, movies, or news disappears. Once the evil forces are deprived of nourishment, they disappear of their own accord. These evil forces pull people away from spiritual virtues, they flatter with excuses and inflate the ego. Suffering experiences follow, and these are the higher blessings, because it is through suffering that man learns the quickest. Every unawakened person is a sinner, he perceives himself as separate from God. As a result, his actions are focused on selfinterest. God's will reveals our weakness, so we become humble and realize that God is the source of our life. Kether is beyond duality. Kether is the primordial will and the source of all being. Kether is the I AM. This Supreme Self is YEKHIDAH. There is only one Self, all human beings are an expression of this ONE Self. This is the highest and only God. All other gods in the lower spheres of the Tree of Life are undivided expressions of this Most High God.

DAATH

דעת

"Ten exalted Sephiroth, not nine and not eleven."

"There are ten Sephiroth, and yet another power center is found in some modern representations of the Tree of Life. This power center represents the junction of the masculine and feminine powers of Chokmah and Binah. This connection point is called Daath[lxxxiii] Daath means knowledge. Daath is comparable to a state of consciousness of self-knowledge. Daath is referred to in many Kabbalistic writings, but it would be a mistake to refer to Daath as a separate sephirah. Daath can be considered a different dimension from the ten Sephiroth. There is a veil that separates the lowest triad (Yesod, Hod, Netzach) from the middle (Tiphareth, Geburah, Chesed). This veil protects the high mysteries from the lower ones. Such a veil also exists in the higher spheres. Daath is the Abyss, the abyss that separates the middle Triad (Tiphareth, Geburah, Chesed) from the highest (Kether, Chokmah, Binah). This abyss must be crossed by the Kabbalist in order to contact the level of mastery. One can consider Daath as the Holy Mountain. On this Holy Mountain Moses rose to receive the Law from the supernatural Triad. An empty space could serve as a symbol for Daath.

22 CONNECTING PATHS

There is very little literature in English about the connecting paths in the Tree of Life, so it is all the more important to make this area of Kabbalah accessible to the interested reader and student. There are twenty-two paths that connect the ten Sephiroth, these paths correspond to the Hebrew letters. They are channels of consciousness that unite the different qualities of the Sephiroth. In Hermetic-Kabbalistic mystery schools one works on the 32 paths with different methods. These include practical work with symbols, meditation, study of the sacred texts, prayer, Kabbalistic intonation, contemplation, as well as rituals and initiations.

The Hebrew letters are in dialogue with God. The Old Testament of the Bible begins in the original script with the letter BETH instead of the first Hebrew letter ALEPH. In the beginning of creation, the letters of the alphabet came before God in reverse order. Two thousand years before the creation of the world these signs had been hidden and unmanifested, they were exclusively realities of the divine pleasure.

When God,[lxxxiv] When the Lord wanted to create the world, the letters appeared in reverse order before His omnipresence. The letter TAV rose and spoke: "Oh Lord of the universe! May it please You to create the world through me, for I am the last letter of the word Truth[lxxxv], engraved in your signet ring. You are called Truth, so it would be right to start and create the world through me."

Then God, blessed be He, replied, "You, TAV, are worthy, but I cannot create the world through you. You are destined to be the most excellent emblem of devoted and conscientious disciples and masters of the Law from beginning to end; but you are also the companion of death[lxxxvi], since you stand, nevertheless, at the end of this name. Therefore, the creation of the world cannot and must not be done by you."

When the TAV had disappeared, the letter SHIN arose and spoke: "O Lord of the Universe, as I bear your great name Almighty[lxxxvii], I ask you to create the world through me, through the holy name which is yours alone."

Then God said: "You are truly worthy, genuine, and faithful, yet letters which can form a lie together, namely QOPH and RESH, will crowd in to create the word falsehood[lxxxviii] with you. The lie becomes tolerated and credible only by the truth, which you still embody. That is why I do not like to create the world by you".

Thus, SHIN, QOPH and RESH disappeared, they had heard these words and did not dare to appear before God.

The letter TZADI then went before Him and said: "Since I represent the righteous[lxxxix], and since you hear me in your name the 'just'[xc], and since there is written, 'The righteous Lord loves righteousness,' it will please you to create the world through me."

Then God said, "TZADI, TZADI, truly, you are righteous, but you must remain concealed. Your secret meaning must not become known or revealed. This is why you must not be used in the creation of the world. Your original image was a staff, the symbol of the male principle, surmounted by the YOD, a letter of the holy name as well as the holy covenant and also a symbol of the male principle.

However, the time will come when you will be divided, and your faces will then face each other."

Then TZADI went away and the letter PEH rose and said: "I am the beginning of redemption[xci] and deliverance[xcii], that You, O Lord, will send to the world. That is why it would be wise to create the world through me." God answers: "You are worthy and dignified, but you also rise up with iniquity[xciii], and your shape resembles the animals, that walk around with heads tilted to the ground, and also the tempted people, who walk with their heads bowed down and with their arms outstretched. Therefore, I will not create the world through you."

The letter AYIN pointed out that he is the first letter of modesty[xciv]. God told him, "I will not create the world through you, for AYIN is also the first letter of the word for offense."[xcv]. Immediately, AYIN moved away.

Then the letter SAMEKH approached and said, "I am close to the fallen, as it is written, "The Lord will raise[xcvi] all, who fall." God directed him back to his place and told him not to leave, and said, "For as soon as you do this, what will become of the fallen, who will care for their needs, who will be their support and help?" SAMEKH then returned to his place.

He was followed by the letter NUN who said: "Oh God, it will bring great joy to worship you in reverent prayer[xcvii] and in praise[xcviii]. It may please you to create the world through me".

God answered: "Return to your place NUN, where the fallen[xcix] also reside; stay, for whose sake also SAMEKH has returned to his place, and turn to them helpful."

The letter MEM followed and said: "You are named King[c] through me." God replied, "That is correct, yet I do not want to create the world through you. Return immediately to your place with your companions LAMED and KAPH. For it is necessary that there be a king. It would not be right for the world to exist without a king."

At that moment, the KAPH detached itself from the throne of light and splendor and shouted, "I am Your Glory[ci], create the world through me."

When KAPH stood before God trembling with excitement, then 200,000 worlds, along with the throne, were seized with excitement and were about to tumble and collapse. God shouted, "KAPH, KAPH, what have you done? Through you I will not create the world, for with you begins the destruction[cii]. Return to your place at the Throne of Glory and stay there."

KAPH then returned to his seat.

The next to appear was the letter YOD. YOD asserted his claim to the creation of the world, since through him the divine name YHVH begins. However, God rejected him with the words: "Be content with what you are, the first letter of my name and paramount in everything that I do. Remain what and where you are."

Then the letter TETH appeared and said: "Create the world through me, for in me alone is the virtue corresponding to your properties."[ciii]

God answered: "I will not use you in the creation of the world, TETH, for the virtue, that you entail is concealed and invisible to the eye, as it is written: 'How great is your virtue, which you hide from those who fear you!'[civ]. Seeing, you will remain invisible to the world I will create, and because of the virtue hidden in you, the gates of the temple will sink into the earth, as it is written, 'Their gates submerged into the ground'[cv]. Besides, you and your companion CHETH are the sin[cvi]. Therefore, these letters will not enter into the name of the twelve holy tribes." When CHETH heard this, he did not go before God, but returned to his place.

Now, ZAIN tried to make his claim with the words: "Through me your children will keep the Sabbath, as it is written: 'Remember[cvii] the Sabbath, that you sanctify it.'" God replied, "You ZAIN are of a warlike nature. Your form is reminiscent of a spear. I cannot use you in the creation of the world."

ZAIN moved away and made way for the letter VAV, who said, "I am a letter in your holy name." God replied, "Be content that you stand together with HE in the great name. I will not choose you as the letter through which I create the world."

DALETH, accompanied by the GIMEL, then went before God's Omnipresence, who said to them: "Let it be right, for wherever there are poor people on earth who need assistance and help, then you, shortage[cviii] and benefit[cix], as long as you are united and companions, will be there for them. Therefore, keep together and do not separate, so that one may help the other."

Then BETH came and said: "Create the world through me, since I am the first letter in the blessing[cx], and through me, everyone will bless you, both in the upper as well as in the lower world." God replied, "Truly BETH through you alone will I create the world."

After ALEPH heard this, he remained in his place and did not go to God's omnipresence, who thus called out to him: "ALEPH, ALEPH, why don't you come before me like all the other letters?"

Then ALEPH answered, "Lord and Ruler of the Universe, I do not do it therefore, because I noticed that all, except BETH returned to their place as they had gone, without success. So why should I come before you, since you have already given BETH the precious gift that we have all so implored and desired. For it is not according to the King of the Universe to withdraw His gift from one who has received it and to give it to another. God replied: "ALEPH, ALEPH, you will be the first among all the letters, and it is through you alone that my unity, wholeness and abundance will be expressed. In all projects, in all ideas, be they human or divine, in every deed and in every beginning, be it in progress or already completed, in everything, you are the first, the beginning."[cxi]

In this pictorial representation from Kabbalistic lore, special qualities of the letters are described. Each letter indicates a spiritual revelation. The different combinations of the letters in words, sentences and passages refer to special energetic vibrations of reality. Through Kabbalah, one's understanding and perception of the inner meaning of the sacred letters expands. The paths of the Tree of Life can be compared to a ladder whose rungs form the letters. The Supreme God is the top of this ladder, so the letters come in reverse order, beginning with TAV and ending with ALEPH. The path of initiation thus follows the path from the bottom to the top.

It reveals the deeper meaning of the letters and thus our spiritual journey expressed through our humanity. We begin this path in a state of separateness, then we experience each letter and the spiritual insights that come with it. Finally, we arrive at the full unfoldment that reveals God's blessings and love. Now this journey ends with the beginning of the next spiral turn of human evolution. Each path is assigned a particular type of consciousness or intelligence. There are ten primary intelligences, which correspond to the ten spheres in the Tree of Life. These primary intelligences together form the ten initiatory stages of the Tree of Life. From each sphere emanate channels that connect it with other spheres. These channels serve to mediate the Sephirothic forces; through these connecting channels the sephiroth exchange their vibration with each other. This energy flows from the higher sephirah to the lower one. However, the development, that is, the "Path of Return", follows the reverse order, from the lower sephirah to the next higher one.

PATH 32 - THE CONSCIOUSNESS OF SERVING

TAV – SEAL

"Beginning and end unfold in the cross of understanding."

The Hebrew double letter TAV[cxii] is the last one in this alphabet. Double letters have two different pronunciations and correspond to a pair of opposites. There are seven double letters, namely BETH, GIMEL, DALETH, KAPH, PEH, RESH and TAV. These correspond to the six directions of the three-dimensional space and the center. TAV is the center and in its translation as a letter name means "seal". A seal is usually used to finalizing a contract and make it legally binding. The seal is a symbol of both religious and political authority, but it is also a symbolic representation of a ruling house, family, or organization. The symbolic gesture of sealing makes a document valid. All of these ideas are associated with TAV. The ancient Hebrew character for TAV is associated with its representation as a cross because this cross illustrates the division of the two-dimensional plane into four directions. In this context, one can also understand the Rosy Cross, which represents personality on the symbolic plane as a cross. At the point of intersection of this cross we find the rose as a symbol of the soul that has entered into the covenant of the holy marriage with the personality.

TAV is the completion of creation and encompasses everything. This letter connects the Sephiroth Malkuth and Yesod and corresponds to the lowest path in the Tree of Life. TAV is the last of the 32 paths and is analogous to the planet Saturn. On this path we learn to free ourselves from bondage and enter into conscious mastery. Thus, this path unites the energies of the spheres of Malkuth and Yesod, which it connects, but also of Binah through the assignment of Saturn. The 32nd Way is therefore a condensation (Saturn force) under the influence of the Moon (Yesod), which flows into manifestation (Malkuth). The 32nd path corresponds to the "administrative intelligence". A better translation for the term "intelligence" is "consciousness". Administration is related to the true meaning of service. The meaning of this word includes the term "minister",

as in the servant which assists and supports the priest. He performs certain actions and serves the higher one as a tool. On the political level, the minister of a state corresponds to this servant; he is the servant of the sovereign, the people. So TAV has a relationship to serving, but the citizen of a state often confuses administration with bureaucracy.

The *"Administrative Consciousness"* together with the other types of consciousness make up the 32 Paths of Wisdom. Each path can only be understood in its entirety in the overall picture in relation to the other paths. Service is the great mystery of this path. Anyone who wants to evolve upward, to raise his consciousness above the earthly plane, needs the ability to serve. When the consciousness is completely bound in the sphere of Malkuth, a material view is the result. The liberation from materialism is possible only through service to and for God. In the tradition of Eastern teachings, the student learns devotional service to God, unpaid work as service to the spiritual. This virtue is also cultivated in the Western mystery tradition, in the Hermetic-Kabbalistic schools. Service to and for God is the only sure way to true spiritual development, which is also service to humanity. Those who want to walk and learn the spiritual path as autodidacts fail especially in this first requirement, because they strive to achieve something selfishly for themselves. They want to develop greater abilities and powers for their own benefit, so they lack the basic virtues and thus exclude their true development.

The path from body-consciousness (Malkuth) to the astral sphere (Yesod) is dominated by TAV - this can mean that the immature student strives to exercise power over his fellow man. However, Kabbalistic training is only meaningful if service to evolution and the welfare of humanity is an integral part of the training. If these goals are neglected, the astral sphere of Yesod can become a terrifying experience, for the demonic forces would use this subtle gateway to dominate our lives. This can be seen in many aspirants who experiment with occult techniques on their own. They lack the safeguards that are part of authentic training. Ethical purification of the personality requires a corrected attitude toward service. The shadows of separation are deeply rooted in the collective subconscious; these aspects prevent the aspirant from serving freely. Service is a way of loving devotion to God, and this automatically leads to the increase of God's pleasure. The awakening and unfolding of love for God leads to perfection. Then the greed for selfish possessions dissolves. Peace fills the soul of the one who recognizes the ONE in everything and finds his fulfillment in God. He has only the urge to give his whole being to God. The 32nd Path is the impulse to experience Cosmic Consciousness. It is reminiscent of the gate of spiritual birth into the inner world. Saturn stands for contraction and gravitation; gravitation is the force of attraction. Attraction is love. For most on this path, gravity seems to be a painful path, just as learning a new skill is painful at first.

Likewise, some prerequisites are necessary for practical meditation. On the physical level, one learns to sit still, to breathe deeply and rhythmically, and to remain in a surrendered, receptive posture. In the first few weeks, the body's cells rebel, making it difficult for the student to sit still for more than a few minutes. With practice, the ability expands to half an hour, even an hour. This sacrifices the cells that are preventing the new pattern, because they are replaced by new ones, and this is an acceptable sacrifice. In the early stages of practice, this all seems like a painful path, everything wants to stay with the old. What is familiar seems comfortable and pleasant, and what is new seems to be the opposite of the old and difficult. Therefore, it needs to be overcome. Just this little activity of sitting still tests the disciple's abilities to the utmost.

He experiences pain and an inner death struggle, the old patterns rebel and want to remain free. Discipline is comparable to limitation, so the personality aspects fight against discipline. But discipline is also a characteristic of mastery. Every musician who has mastered a musical instrument has acquired his mastery in a disciplined way. He has adopted new patterns of behavior that enable him to play the instrument. Spiritual practices require discipline in the same way. Mastery of any path is the result of discipline. Dancing is a disciplined movement that one practices beforehand - and so the letter TAV is a symbol of the World Dancer. He is the androgynous figure who dances the dance of life to the celestial melody. This song awakens the cosmic consciousness. Discipline paves the way to this experience, and only in this way can we together serve the brotherhood of humanity.

PATH 31 - THE CONSCIOUSNESS OF CONTINUITY

SHIN – Fang

"The flame of revelation awakens to eternal life."

The 31st path in the Tree of Life is assigned to the mother letter SHIN[cxiii]. As a written name, SHIN means "tooth". Teeth are tools used to break down food and prepare it for digestion. Predators have fangs, which they need to hunt their food. The path SHIN connects the sphere Malkuth with Hod, through this connecting path one steps initiatively from one sphere to the next. The paths can be compared to roads that connect villages. SHIN is a very special path because it defines a field of activity that is still hidden to current exoteric science. The 31st Path serves as a channel from the spiritual sphere of Hod to the earthly sphere of Malkuth. Here we see the direct influence of thoughts on our body and, analogously, on our material universe. Malkuth is, among other things, a result of the vibration of Hod, accordingly the physical plane is the result of our mental images. It is remarkable that in the Tree of Life we find representations of laws and modes of action that are many years, sometimes millennia, ahead of external science.

The original will of Kether emanates through the individual spheres to the sphere of Malkuth, and thus there is a connection between all levels of being. From the point of view of antiquated scientific ideas, the sphere of Malkuth, the physical world, would be separate from all other spheres, and this erroneous belief still prevails in some circles of society. The teachings of Kabbalah illustrate the direct connection between the mind, emotions, instincts, and the body. From a higher perspective, these connections even point to all the phenomena of the physical world. The Tree of Life, as the model and most remarkable glyph of Kabbalah, shows us the connection between man, Creator, and creation. A student who is at the beginning of his path will perceive these paths differently than one who is a righteous master of the highest spheres. The Tree of Life is a representation of life, expressing that each path is alive. The average person is bound to the perception of his five senses. He can only draw his conclusions within this limited field. The Kabbalist has developed higher senses and is able to verify the connections. Basically, man is separated from the higher spiritual levels, which are much larger than the physical reality. The average person lives in the world of the five senses, so the interpretations of his reality are based on illusions.

Only the higher senses allow us to perceive reality from a broader perspective. This higher sense can be compared to "insight". ONE-SIGHT indicates that one experiences the world as One, through insight the ONE Reality can be experienced. It does not matter whether our external senses are working well or not, whether we are nearsighted or farsighted, whether our sense of feeling, touch, smell, or taste is impaired. It is all about inner interpretation. Even if we take in the impressions of the outside world poorly, we can correct them through our inner attitude. On the other hand, a person can have good senses and still misinterpret the world. We can see the sunrise and sunset every day with our external eyes, but intellectually we know that the sun neither rises nor sets. It does not matter how well the external senses are trained, the most important thing is the spiritual transformation - and from this the correct interpretation of the impressions.

The 31st path shows us that the body is related to the thought world. Confused thoughts affect the body just as much as clear thoughts. Hateful and hypercritical thoughts become ulcers in the body. Only when the water in Hod has come to rest can it clearly reflect the light of Christ Consciousness. Then a vibration of healing and perfection flows into the body. The path of SHIN is associated with *"eternal consciousness"*. This is the awareness of the continuity of life. This path combines the vibrations of Hod, Malkuth and Pluto. In mythology, Pluto is the God of the Underworld. At the time when the Kabbalists published the correspondences of the Tree of Life, only the ancient planets were known to exoteric science. It was not until 1930 that the minor planet Pluto was discovered.

The so-called trans-Saturnian planets: Pluto, Neptune and Uranus, had always been given a place by the Kabbalists. As man evolved, the collective consciousness of humanity was able to respond to the vibrations of Pluto. Once an inner experience becomes conscious, it can be experienced externally, just as some planets are not "discovered" until man has a reference to that vibration. The 22 letters of the Hebrew alphabet are divided into three mother letters, seven double letters, and

twelve single letters. The mother letters correspond to the three trans-Saturnian planets, which are considered as the higher octave of three ancient planets. The double letters correspond to the seven ancient planets Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. The single letters correspond to the 12 zodiac signs Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces.

Pluto comes very close to the meaning of SHIN, for the experience of the fourth dimension is the awakening from the dream of the senses. The sound of the heavenly melody awakens to eternal life. The Bible describes this precise experience as the "Last Judgment," which is the birth from the graves of death and error into Eternal Life. Most people fear the Last Judgment because it destroys all their favorite illusions. These illusions include illusory certainties, so the idea of the Last Judgment is frightening to many. The Last Judgment is both death and rebirth. The gospels about Jesus of Nazareth describe this painful journey. The resurrection into the New Kingdom is the result of an inner rebirth. It opens a new sense that allows the perception of the continuity of life. SHIN is one of the three Hebrew mother letters. It is related to the primordial principle of fire.

The other two mother letters are ALEPH and MEM. ALEPH is the Primordial Principle of Air and MEM is the Primordial Principle of Water. Everything created is derived from these three principles. Thus, the path of SHIN is that of the domestic hearth fire. This fire unites the family and gives it warmth. Likewise, domestic duties have their special place, because it would be a mistake with fatal consequences to devote oneself only to the spiritual path and at the same time neglect all family duties. The spiritual family is referred to in the Bible as the holy people, that is, the people of Israel[cxiv]. This people exists independently as a nation. It is a spiritual soul connection. The family has its special place; therefore the task of the Kabbalist is to bring the spiritual light down into the family. This is the most important task of every aspirant, for the profane world is filled with darkness. Each family member who comes into contact with the inner light of Kabbalah is like an extra candle that gives light in the darkness.

In Greek mythology, we meet Prometheus, who stole fire from the gods to bring it to man. For this deed he was painfully punished. Fire distinguishes man from the animal kingdom. Unlike the animal, man is the master of fire. But the fire of Prometheus is much more than an ordinary material fire. It is a more subtle fire, the fire of initiation. Prometheus brings the spiritual power down to man. Thus the reality of YHVH becomes the redeeming principle of YEHESHUAH. The Principle of SHIN transforms the Tetragrammaton into the Pentagrammaton, the man of the lower mysteries into the God-man of the higher mysteries. The purifying fire descends on Christ like a dove at baptism. The outpouring of the Holy Spirit (SHIN) also penetrated into the heads of the apostles and shone like a flame that formed the halo over their heads. Only when this higher power incarnates, the mind transcends, one begins to think with the heart. Then we awaken to a new dimension. This dimension transforms our intellectual sphere to such an extent that the mental waters become still. In this sense, silence means the silencing of the mental processes, so our mastery over the intellect and communication begins.

From then on we leave the level of meaningless talk and our words become essential. The master differs from the beginner in that he has learned to be silent, because thoughtless talk and non-essential talk have their cause in an unbalanced mental sphere. Only then do our words carry weight, and we learn to use the instrument of speech thoughtfully and creatively. Then words become powerful. When they are sublimated by Kabbalistic methodology, they work true miracles. The deeper experience of SHIN resembles a stage of enlightenment, but in principle enlightenment takes place on every path. Each intermediate enlightenment brings the Kabbalist closer to the Throne of God, the true Cause of all worlds. Thus, the Last Judgement is a testimony of the Light spreading, and we awaken from the dead to the living. This is the resurrection to the realm of eternal life.

PATH 30 - THE COLLECTIVE CONSCIOUSNESS

RESH – HEAD

ר

"The luminous face shines with the beauty of love."

The 30th Path in the Tree of Life corresponds to the double letter RESH[cxv]. RESH as a letter name means "head". In the head is the brain, which is largely responsible for enlightenment. RESH connects the Sephirah Yesod with Hod, and so the Path of RESH shows the connection between the subconscious and the intellect. It illustrates how the intellect is related to the subconscious. The behavioral patterns of Yesod are under the influence of the mental sphere, our thoughts influence our behavioral patterns. The mind reflects the light of the sun. The more developed the mind, the clearer the reflection. Similarly, the lunar sphere reflects the light of the sun. At this level of development, below Tiphareth, the light can only be perceived as a reflection. At the higher level of the 30th path, the light can only be perceived as a reflection. This is the spiritual birth - it symbolizes the spiritual festival of Christmas, the birth of Light, the birth of Christ.

The spine of a child contains an open channel through which the subtle energy can flow upward. This is also the reason why some children are more receptive to experiences of the inner worlds than most adults. Just before puberty, this channel closes because the force of the sexual force activated by puberty would be too strong. For most people, however, this channel remains closed. On the spiritual path, this channel reopens. Jesus pointed to this open channel with his statement: "Become like children". On the spiritual path one becomes like a child, and children are free from shame. The name of the letter RESH means "head", so in the interpretation of this name ideas like the leadership of a cause can be found. This also refers to the function of the sun in our solar system, which corresponds to RESH. The sun is the source of light in our solar system, and this light is living consciousness. Behind the body is a spirit that is difficult to recognize on the surface.

Man feels, thinks and perceives himself. Behind it is a consciousness, to which the body serves as an instrument of perception. It is the same with the sun, the planets and the fixed stars. Behind the physical appearance of the sun is a consciousness, the solar consciousness. This is the "collective consciousness". Something radiates from the sun, but at the same time it also absorbs. There is an interaction between the sun and everything within its sphere of influence. It is the collective consciousness that receives the experience of every being. Just as every cell in the human body is in correlation with the human consciousness, the sun is in correlation with all beings in this solar system. Every microcosmic experience of the human being becomes part of the collective solar consciousness. There is both an electromagnetic and a spiritual energy emanating from the sun. This electromagnetic energy is a symbol of fertility. Near the human heart there is a connection point through which this spiritual light of the sun can be received. It depends primarily on the spiritual unfoldment of man; how much he can absorb of this light. In our heart this energy can be experienced as love, the experience of love lifts us from the level of sterility.

The 30th path contains the collective knowledge of humanity. Although many of these experiences and insights seem to have disappeared on the material level due to wars and hardships, they are very much present on the subtle level. In many cultures, people have been very intensely involved with certain healing methods that are very closely related to spiritual as well as physical knowledge. In Asia, for example, healing methods have been discovered that are directly based on the human energy system. Conventional Western medicine deals almost exclusively with material symptoms and fails to address the underlying causes. It is far from the true art of healing. In ancient cultures, physicians were spiritual priests. They had knowledge of the inner workings of human life.

Some of their methods seem amateurish from today's point of view, and yet there were advanced cultures where the healers of that time were more advanced and sometimes more successful in relation to the essential healing successes of today's conventional medicine. In order for today's physician to become a healer again, it is absolutely necessary for him to detach himself from the profane materialistic world view. As long as he is a servant of idolatry and substitutes one symptom for the effect of another, he is acting against his professional ethics through ignorance. There is no doubt that it is necessary at this time to have physicians who can administer first aid, but if the spiritual treatment of the cause is lacking,

they are on the level of a sorcerer's apprentice, in spite of - and sometimes because of - their years of university education, which clouds or even obscures their vision of essential areas of the healing art. A true healer knows the spiritual laws of healing and serves the will of God. The miracles of Jesus clearly show that He was a true healer. He understood the true cause of the symptoms of disease. He healed the crippled and the blind. His therapy was based on faith in the solar principle.

But the power of the sun is also a double-edged sword. The selfish man will misuse this power to place himself above other people. He will design and build bombs instead of using the knowledge of the power of atoms to heal his fellow man. The history of mankind is full of such sad events and experiences, and the resulting karmic consequences reach up to the third generation. Those who misuse God's Word and falsely adorn their actions with God's name will suffer the consequences for several generations[cxvi]. This is a very important biblical statement because we are responsible for our actions for generations to come. We have the opportunity now, in this moment, to act in such a way that all those who follow us will have a healthier path. This world is full of suffering, but it is in our hands to sow the seeds of the fruits of the brotherhood of humanity.

In every generation there are certain pathologies that are karma in the sense of what was said earlier. This is the expiation of the generations. In each incarnation we experience the harvest of what we have sown in the previous life. The nation, the time epoch, the cultural background, the economic situation, the religion, etc. are phenomena to fulfill our destiny, i.e. the karmic law. Our parents, partners and children help us to settle our karmic accounts. We are incarnated in this realm to sow the patterns of unity here. Only when we change can we be a blessing to our family, so that we can raise the consciousness of our entire family. This family has made it possible for us to incarnate. Through our transformation, healing currents will be released for our family. However, the suffering of humanity will increase as it undergoes a collective transformation. It is all the more important that we join hands to receive the spiritual light of the sun and transform it into the healing energy of unity for generations to come. This liberates humanity and is the greatest duty of the Kabbalists. The light of our spiritual work will lead to less bloodshed, less suffering, and the disappearance of the frightening darkness. For the righteous and compassionate people (TZADIKIM)[cxvii] come in every generation to be open channels for the healing power of the Sun.

PATH 29 - THE CORPEREAL CONSCIOUSNESS

QOPH – BACK OF THE HEAD

ק

"Beyond the great face is the timeless perfection."

The 29th Path corresponds to the letter QOPH[cxviii]. QOPH is one of the twelve individual letters that correspond to the 12 tribes of Israel and, analogously, to the 12 signs of the Zodiac. The letter name QOPH corresponds to the back of the head and thus refers to the area of the body where certain brain centers are located that are governed by this letter. When the last wall has fallen, the last veil has been lifted, the serpentine force rises along the spine and activates the back of the head. The result is a stage of enlightenment, the light shines from within. The spheres of Malkuth and Netzach are connected by this 29th path. Malkuth is the vessel of the higher Sephiroth. Everything we experience in the material world is a reaction to the action of the other Sephiroth. Matter is the densest level of manifestation of Spirit. Many people think that the material world is the only reality.

When they see an object in its material form, they assume that this object is real, but at the same time they deny the reality of an object that is mentally imagined. Material form is always the result of imagination. Let us take an ordinary chair as an example. On the "material" level we see a form, but we could just as well close our eyes and imagine a chair. In our imagination, this chair can have the same qualities as its "material" form. Thus it is possible for us to involve all our senses in our imagination. At the dream level we also experience a solid and real world. Matter is the most inert of all vibrations. Thus, we can experience dense and solid matter. In the physical sense, the chair is made of a certain material, which is made of atoms, protons, and electrons. These, in turn, are made up of superstrings. Now we have worked our way up to the energetic level. These energies circulate and allow us to have material experiences. Through movement, energy can take form. This energy can be called "astral light".

Everything is made of light, we live in the light, and yet man finds it difficult to explore this light. Any instrument he could use to explore it is also made of light. In the same way a fish could not define water, because water is the basis of the life of the fish. It lives in water and is inundated by water. It is the same with light. We live in this light - and we are made of this light. Everything is made of this Light. This Light is the expression of AIN SOPH AUR, the Limitless Light. The Kabbalist, through the template of the mind, consciously directs this astral light in a specific direction. This matrix is the form in which the Light can be experienced by us as the material world. The spiritual planes, which are the true reality, are the cause of the outer appearance. The world is sound, which is vibration, and the world is light, which is expressed in vibration. These are different levels of the same energy, different vibrations. In the beginning Elohim said, "Let there be light". This is the combination of sound vibration and light vibration. The light follows the sound.

Netzach is the sphere of feelings and desires. This desire corresponds to the desire of the Creator. This is how the desire for unity arises in us. Feeling comes before intellect in the Tree of Life - feeling animates the mental image. QOPH is the channel through which desire reaches the earthly plane. In the microcosm, QOPH is the connection of our emotions to our body. The Netzach sphere of desire determines what we desire. We can only achieve something if we have the desire for it. A person receives the impulse of desire from Netzach. This desire can take different forms depending on the templates chosen in Hod. For example, the desire for a home can be expressed in many ways, such as a house, an apartment, a hut, or even a cave. Netzach is located in the lowest triad of the Tree of Life, the Personality Triad. This triad receives the inflow from the triad of individuality (Tiphareth, Geburah and Chesed).

We feel desire when the impulse of the middle triad in Netzach is reflected as desire. The path of QOPH also dominates our cellular consciousness. The collective of cells has a common body consciousness. Each cell is connected to the other cells, together they form the physical body. The cells of the body are held together by the consciousness of the human being. They behave like small animals because they are alive and have consciousness. QOPH is the channel through which these cells are governed. Every emotion has a direct effect on our cellular consciousness, it has an *effect* in our body. Every emotion is directly manifested in the body. Therefore, QOPH is the *"corporeal consciousness"*. When our emotional sphere is purified, the cellular consciousness expresses the oneness of life. Most people's bodies are only rudimentarily developed. Many areas of the body are still waiting to be developed, but this depends on the higher Sephiroth. Only when there is a yearning for it will these transformations take place. The field of activity of QOPH is mainly found in the subconscious realms, and so there is a connection with the mystery of sleep. During sleep the body is restructured, every realization becomes flesh and blood during sleep. Only when we have slept on it does it manifest, for *"the Lord gives to His own in sleep"*.[cxix] Human consciousness has evolved from stone to plant to animal, from animal to man. Now the next stage awaits us: from man to divinity. Spiritual transformations are necessary for the transformation of the natural man into the Godman. The higher octave of QOPH takes us beyond the natural experience to the "supernatural".

PATH 28 - THE CONSCIOUSNESS OF NATURE

TZADI – ANGEL HOOKING

"The hook draws the insights of truth from the depth of the spiritual foundation."

The 28th path is assigned to the single letter TZADI[cxx]. TZADI also has a second spelling when it is written at the end of a word. There are five end letters: KAPH, MEM, NUN, PEH and TZADI. The Hebrew letters express the relationship with the Creator, and so do the end letters. They were revealed by the prophets and preserved by God with the original light for a better future. Only Adam knew the secret meaning of the Last Letters. After his fall from the Garden of Eden, they were revealed only to the patriarch Abraham, who passed the knowledge on to his son Isaac, who passed it on to Jacob, and Jacob passed it on to his son Joseph. The numerical value of the final letters is different from the other letters of the same sound, but it only comes into its own in certain words.

A significant message of the final letters is that they seal the end of the word, so that no other letter can follow in that word. In the same way, new words could not be created from the final letters using Kabbalistic methods. The final letters can be compared to a vessel in which divine light is received. Together, the final letters represent the age of the Messiah. The letter name TZADI corresponds to *"natural consciousness"* and thus to the consciousness behind all appearances of nature. TZADI connects Yesod with Netzach. Through this channel, the vibration of the desire sphere flows into the subconscious. The most important feature of the 28th path is the function of meditation.

The world is God's meditation, and everything that can be experienced in the world is the flow of God's mental substance. The power of desire plays a crucial role in meditation. One needs the motivation, the inner drive, the fire of enthusiasm to achieve a result. Only when the desire for oneness with God almost consumes us, only then can we consciously experience it in meditation. Through this apparent lack we can develop; this longing is a divine gift so that man can long for something. Perfection is like a full glass, nothing can be added or taken away because it would disturb the perfection.

In his Kabbalistic training, the aspirant learns from the beginning to create the external conditions for meditation to be possible for him. The Western student spends much less time on meditation techniques than the Eastern student, and yet he effectively prepares his vehicle for meditation to be consciously experienced by him. The goal in the Western system is to be able to participate in divine meditation in everyday consciousness. Many simply sit down and believe they are meditating, but this is at best a relaxation exercise or conscious daydreaming. True meditation is immersion in the ONE Meditation that was, is, and always will be.

Once the body, impulses, thoughts and feelings have come to rest, the necessary conditions are created to participate in the ONE meditation. Meditation releases a certain vibration and liberates from the world of problems. In the stage of meditation, the problematic attitudes disappear, and one recognizes the situation from a higher perspective. The ego is responsible for our problems. Sometimes the circumstances of life seem like a constant battle of David against Goliath. The giant Goliath represents our inner adversaries. From his rooftop, David saw Bath-Sheba[cxxi], Auriah's[cxxii] wife, washing after her period. She was his soul mate, so he had her brought to him and she became pregnant by him[cxxiii]. David ordered her husband, who was a soldier, into battle, where certain death awaited him. Archetypically, Bathsheba is the symbol of meditation and the mother of Solomon[cxxiv]. Solomon represents the fully awakened solar consciousness.

The name Auriah is composed of AUR[cxxv] and the name of God JAH[cxxvi] together. Bath-Sheba, the mother of Solomon, is directly related to the powers of water. In meditation, the powers of water are directed. The world is fluid and made of primordial water; everything is made of this primordial substance. If our senses were tuned to a different vibrational spectrum, we would experience a completely different world. Human senses are tuned to the world of Assiah. If we were attuned to the vibration of the world of Briah, we would perceive these forces as angelic forces. These forces direct all events behind the facade of the universe, and the Angelic Forces are their mediators. The divine forces are such high energies that their radiance would be too strong and full of light to be perceived compared to electricity. These angels now stand as mediators between

man and God, and all events of life are related to these angelic forces. There are both good and demonic angelic forces, a multitude of fallen angels. Everything that man experiences is a reflection of these higher forces. As soon as a person enters the spiritual path, they become perceptible to him. Some people can see these vibrations as images. Angelic images are translations of forces, depending on how our subconscious is conditioned. The elemental forces behind them are pure energy.

The Kabbalist learns that he can rise to the level of these energies. From sphere to sphere he ascends to Binah, having already passed through 49 corrections. The fiftieth door that then opens is the door of mastery. Each correction of the vehicle is absolutely necessary for man to be lifted up to divine understanding. These corrections are called TIKKUN[cxxvii] in the Kabbalah. The level of understanding is made possible through conscious contact with NESHAMAH. Neshamah is the higher intuition that dissolves every problem into perfect love. The result is infinite peace of mind, which fills us with a vibration of boundless devotion. This attitude can be compared to a receptive vessel. The receptive vessel is like the Holy Grail that receives the Holy Spirit (Neshamah) from above. From this stage of development, one is imbued with deep compassion for one's fellow man. Instead of praying for oneself, one prays for the well-being of all humanity. In meditation, the beginning student wants insight and knowledge for himself; he wants health, healing, liberation, and prosperity. With mastery, this germ of selfishness disappears. The righteous Kabbalist knows the universal medicine because he knows the comprehensive answer to every problem. He is the keeper of the Philosopher's Stone. The power of his prayer lifts suffering hearts into God's light. His meditation heals all the wounds of humanity, and he knows its poverty. He knows how small he is compared to the divine glory. By humbling himself, he is raised to the true greatness of his self.

Prayer can be compared to a ladder that leads to the level of meditation. Through prayer, one focuses on God. It does not matter if it is a request, a praise, or any other form of attention. One speaks as an innocent, unsuspecting child to its trusted father. The aim of meditation is to merge with God. There are gradual stages of meditation. One can look to the respective paths of the Tree of Life. God's hand leads man from one stage to the next. In the first stages, the disciple thinks that his personal effort has made him able to meditate, that he has mastered the body, rhythmic breathing, thought control, emotional discipline, aspiration, and so on. He believes that his own power has brought him to these realizations.

From Geburah, however, he will understand that he has been drawn up from a higher level. Many Western students have the mistaken belief that reading books, attending lectures and seminars are sufficient for their spiritual development. They deceive themselves, train their minds in one direction or force psychic powers, but the real development remains absent. Daily meditation is as important as the study of Kabbalistic scriptures. The practice of meditation is a vital pillar. If this pillar is missing, the whole edifice will collapse due to one-sided stress. Meditation gives insight and direct knowledge. There is an essential difference between speaking from the experience of meditation and speaking only from learned knowledge. Meditation attunes chaotic consciousness to divine order. Through meditation we become balanced with the universal rhythm of being and eventually experience our life as God's meditation.

We then read, write, and eat in a meditative state of mind. We can then ascend into the underlying higher spheres of sacred scriptures such as the Bible as we read them. The letters and words of these sacred books are like an energetic code that can open the appropriate levels of consciousness for us. Meditation cleanses our nerve centers as well as our vessels of receiving. Thus we can then incorporate RUACH HA KADOSH[cxxviii] within us. This is then also the reason that the Inner Light can shine through us, and we become inhabitants of the heavenly realm. The letter name TZADI means "fishhook" and illustrates the principle of meditation. With a fishhook one can pull a fish out of the water. The "fish" corresponds to the letter NUN, the water to the letter MEM.

Accordingly, the interaction of the letters TZADI, NUN and MEM is necessary for meditation. In the New Testament it is mentioned that Jesus saw the brothers Simon and Andrew fishing in the sea. He told them to follow him and become fishers of men[cxxix]. The miter is the traditional liturgical headdress of bishops and other ecclesiastical dignitaries of Christian churches. Viewed from above, the miter has the shape of an open fish mouth. The symbol of Jesus is the fish. He ushered in the Piscean Age, which lasted about 2000 years. This age is now coming to an end and will be replaced by the Age of Aquarius. The hallmark of this age is freedom and conscious meditation.

PATH 27 - THE CONSCIOUSNESS OF ACTIVITY

PEH – MOUTH

"From the creative mouth flow liberating words of justice."

The double letter PEH[cxxx] corresponds to the 27th path, one of the three cross-paths in the Tree of Life. The crossroads connect the male and female pillars. The other two crossroads are the paths of DALETH and TETH. The cross-paths have a special significance in the Tree of Life because they bridge the strongest polarities. They bring the spiritual down into the material, the invisible into the visible. For spiritual development, the Crossroads play an important role because they can confront us with the greatest challenges. The energy of these paths flows from the masculine column (PLUS) to the feminine column (MINUS). When you follow this path, you can compare it to an electrical resistance.

In the electromagnetic circuit, a resistor is made to glow. If one of the pathways in the human being is unbalanced, then there is no harmonious interaction of the two polarities. These horizontal pathways can lead us to the synthesis of opposites. The position of each of the cross-paths tells us which polarity is harmonized by that path in the Tree of Life. PEH is the lowest lateral path, and its effect is at the personality level. The letter name PEH means "mouth" and also represents the tongue. It is through the mouth that breath, including the breath of life, flows in and out. Christ emphasized that what goes into the mouth is not important, but what comes out is. Everything that goes into the mouth goes its natural way through digestion and is excreted after all the important substances and nutrients have been extracted and utilized. But what comes out of the mouth comes out of the heart.

From the "unclean heart" come thoughts such as murder, adultery, fornication, theft, lying, and blasphemy.[cxxxi] *"This defiles a man, but eating with unwashed hands does not defile a man".*[cxxxii] This parable alludes to the orthodox Jewish commandments of outward ritual washing and purity before eating. When Christ made this statement, He was pointing out that outward ritual acts are meaningless if the attitude of the heart is absent.

PEH is the bridge that connects the intellect (HOD) with the emotions (NETZACH). The emotion is concretized as an image. PEH is also related to the Mars power. According to this, the 27th Path is the energy of Mercury (HOD), Venus (NETZACH) and Mars. Mars is both the driving force and the force of destruction. Destruction is a necessary aspect of creation. As soon as man takes food, the original form of the food is destroyed so that it can be used as a building block for the body.

Everything that is newly created requires the destruction of the old form. A subtle name for the 27th path is BETH HA-ELOHIM[cxxxiii]. A house corresponds to the self-consciousness on the symbolic level. A house of worship is a house where people gather to worship God together. However, this term means more than just an outer material house; it represents an inner house. This temple of God is a center in the human body. It is located in the innermost part of the heart, here is the connection to the higher intuition that comes from Binah. This intuition is the NESHAMAH. It is in this House of God that true faith is received. The Kabbalist who receives the NESHAMAH speaks from certainty. All those who lack this experience can only speak from conjecture. Such knowledge destroys all the structure of university theology and thus exposes the false teachings of that religion. The new doctrine of knowing God replaces the old image of theory. This process of awakening is the second stage of unfoldment. In the first stage, one encounters a problem. The problem appears as an adversary or a devil.

This challenge makes one feel chained and a slave to circumstances. In the second stage, however, these chains are destroyed, and one is liberated by a higher power. The function of this higher power is destruction, so it is not surprising that the Tower of Babel is a symbol of this path[cxxxiv]. Arrogant man wanted to reach up to heaven and flaunt his own power, but this delusion led to confusion of speech. Everything that man has is on loan from God. The deluded people of Babel only wanted to elevate their transient EGO. Arrogance, selfaggrandizement, delusions of grandeur and the sensations of being separate go hand in hand with this misguided attitude.

As soon as man perceives himself separate, he feels isolated from his environment, he feels separated from other fellow men and from God. The feeling of isolation holds all malicious actions, this is the power of SATAN[cxxxv]. Satan appears in the Old Testament of the Bible mainly as an accuser in the divine court, testing the spiritual integrity of people and

accusing sins. But the justice of the ONE power destroys these false structures and as a result the light rises in the darkness. The false crown of self-will is knocked off the head with a flash of light, which is an extremely unpleasant experience, because the ego resists.

It wants to maintain its self-willed "dominion". The destruction of the illusion happens through the "Exciting Consciousness" assigned to the path of PEH. All wrong decisions in life and the resulting blows of fate are based on the delusion of separate being. The adversary has pretended to be in charge. This adversary is Satan and is synonymous with the ego. When the ego is inflated, it prevents access to the inner light because the adversary veils and hides that light. The greater this adversary is within us, the more distorted is our view of reality. God's Grace is the "lightning of disappointment". It brings us back to the ground of reality. In the most unpleasant experience of unhappiness, we find our way back to the original. Family, partnership, money, job, and health are often the field where these painful experiences take place. The cause of suffering is the inflated ego.

Only through suffering does one become humble again and turn to God, but before that, arrogance and ignorance block turning to God. The more of these ignorant building blocks we have in our ivory tower of isolation, the more painful the awakening process is. All the wrong and inappropriate building blocks we have accumulated throughout our lives are destroyed by the Martian force in the awakening state. The significant feature of the adversary is to pretend that man has any power from the personality sphere. One needs discernment to recognize the higher cause of all life. Even a house cannot be built unless the raw material is provided by God, even if we assume that the bricks are made by ourselves. The original material is already there, it is a loan - and man is its steward. The image of the house also comes from a higher source. As soon as man feels that he is the owner, he begins to exercise rights that are not his. This inevitably leads to injustice and cruelty. Accordingly, Mars in its unbalanced aspect is associated with all atrocities.

As long as man is immature, he tends to use this power destructively, disregarding the lives of others. He arrogantly exploits and hurts his fellow man. The Mars force is then partly responsible for the fact that there is war, but this war is a necessary condition in the sense of what was said previously. Wherever there is war, the Mars force restores the balance. Every person who is in a war zone has an affinity for the energy of war. At the same time, there are people who live in war zones and remain untouched by war, and there are also people who live far away from real war zones and yet are in constant struggle. They bring the war into their personal sphere through various media. They are then in a state of war in that they are dissatisfied with others. They are at war with their environment, with their fellow men - and often with themselves. Mars dissolves this illusion, for DISAPPOINTMENT is a healing experience in life. The highest grace is when one is released from an illusion.

PEH makes us overcome ugliness and recognize beauty. Most people live in deceptions, they lack the courage to look at the truth and thus also to recognize it. They go through great difficulties and much suffering to maintain this delusion. In the course of time, this delusion will be destroyed, every lie will be destroyed. A myriad of lies rule life and lead to distorted actions. Looking outside for causes is the wrong strategy and a fatal mistake, but strangely enough most people try to do this. This can be observed, for example, in business life. All actions that are only externally oriented to make a profit will fail sooner or later. Business is a reflection of the inside because any real change happens first inside. The true support of life is the spiritual because life is based on the spiritual.

Everything is possible for God here and now. Even if the job market seems disastrous and the economic situation is problematic, this is only the result of causes that lie in the past. A new cause can be established at any time. Even in "difficult" economic situations, there are always people who are prospering because the crisis is also a profitable opportunity. In a time of an increasing singles population, there are always people who have a partner regardless. The basic mistake is succumbing to the illusionary mass suggestion. Today's media show a one-sided and limited view, which is contrary to the actual reality. They give a hellish perspective and pull people into a passive victim attitude. There is a suitable occupation for every human being, and every human being is incarnated with special abilities to serve humanity in one way or another. If the right profession seems to be lacking on the outside, then it is within the potential of the human being to create a new suitable profession.

Every[cxxxvi] image we can imagine has its cause at a higher level. We can only imagine something if it is attainable for us. As long as we are blinded by collective errors, these possibilities remain closed. Some answers resist self-will. Self-will is hostile to humility. On this path, the initiate learns to bow the head and bend the knees. It is extremely difficult

for the inflated ego to face this task. It will hide behind excuses, but the lightning of DISAPPOINTMENT is waiting. The ego wants to place itself above the authorities and act according to its own idiosyncratic rules, but suffering is already pre-programmed.

The immature person only distinguishes between the temptations of self-will. He thinks he has the power of discernment, but he only distinguishes between the temptations of the adversary instead of recognizing the adversary himself. *"Ask, and it shall be given you. Knock, and the door will be opened to you!"* (These are universal truths. Arrogance prevents one from asking or bowing to a higher power. Now, in this moment, God has the omnipotence to change the whole life. God is not bound by time, space, or circumstance. Once the cause is set, the result will follow. It does not matter to the prophet whether this manifests in one minute or ten years. Once it is accomplished inwardly, it is done. The "sorcerer's apprentice", on the other hand, is irritated and blinded by the devilish appearance.

PATH 26 - THE CONSCIOUSNESS OF RENEWAL

AYIN – EYE

"The all-seeing eye is the source of insight."

The 26th path in the Tree of Life is assigned to the single letter AYIN[cxxxvii]. AYIN is translated as "eye" or also "the organ of sight" and marks the source from which everything emanates. It can be compared to a space in which all possibilities are present. This path connects the two spheres Hod and Tiphareth. Hod is the sphere of the intellect, Tiphareth is the sphere of the central self. AYIN is one of the three paths leading to Tiphareth. Between them, initiatively, is the portal of the Adepts. This is the bridge between the Lower and the High Mysteries. The Lower Mysteries deal with the harmonization of the four elements[cxxxviii] of the personality, only after that one is ready to receive the fifth element[cxxxix]. Together they create a balanced pentagram as a symbol of the perfected man.

A pentagram has five points. The top point is the quintessence, while the other four points represent the four elements. The pentagram is a symbol of universal truth and shows us the dominion of the quintessence over the four elements. It affirms the dominion of spirit over matter. The spiritual is the cause of every manifestation that it rules. These phenomena include the body, the sexual instincts, the mind and the emotions. The mastery of the pentagram is an indispensable part of the training in the lower mysteries. The profane man tends to give too much importance to his sense impressions; thus he is trapped in the materialistic and one-sided view. AYIN, SAMEKH and NUN lead upward from the personality level to Tiphareth. The trials of these paths must be mastered before the sphere of Messianic consciousness can be reached. AYIN represents the confrontation with the evil one. Here one encounters the devil of exoteric religion, the adversary. In the New Testament of the Bible, this temptation is vividly described[cxl].

Jesus was led by the Spirit of God into the wilderness to be tempted by the devil. He fasted for forty days, and faced three temptations. Everything is at stake in the encounter with Satan. In the first temptation, the adversary flatters Him that if He is the Son of God, He can turn stones into bread. It is not so much a matter of performing a miracle, for countless other miracles await Jesus. This would have taken away faith away from him, it is God who provides food for the body as well as the soul. Jesus was hungry, but he could keep his faith. He knew that the outer problems were manifestations of the inner reality. To perform miracles only on the material level and miss the spiritual cause would have been a failure. Even if Jesus had turned stones into bread to satisfy hunger, the inner hunger would still have remained for him.

On the cross He had a similar trial, mockery and temptation go hand in hand, for ridicule gives strength to the adversary. In the second temptation, the devil took him to the Holy City and placed him on a pinnacle of the temple. Satan told Him to throw Himself down because He was the Son of God. God would command His angels to carry Jesus in their hands. This request takes on added significance because it is based on a Psalm[cxli] in the Bible and the event itself takes place in a holy place. The second temptation dresses itself in pious garb and argues with the Bible. Thus, temptation can also disguise itself in the garb of piety. Jesus is not in need, nor does God require Him to do such a work. This is how Jesus became aware of this temptation. Spectacular effects can dazzle the ignorant and take over by mere demonstration of power. Jesus' mission is to speak to the heart of the people. He wants to help the poor and the searching, not put himself on a pedestal. This temptation reminds us that it is diabolical to take biblical passages out of context and use them for self-serving purposes. All too often, we see politicians using biblical quotations to justify their evil deeds.

The third temptation is the most dangerous; most people would fall for it. The devil took Jesus to a very high mountain. He showed him all the kingdoms of the world and offered them to him if he would bow down and worship him. The devil offered Jesus world domination. He made Jesus believe that he would have unlimited power and proudly displayed his kingdom. Most people believe that power and wealth can be obtained through material means and ruthlessness. Jesus responds in only the right way, remembering that he serves God alone. Money, power and possessions are easily worshipped like idols by immature people. They sell their souls for illusions and gimmicks and bend their knees to the devil. They are bound to the devil with chains, and their actions are accordingly bestial. When Jesus confessed that he served only God, the devil left him. Then angels came and served Jesus. Thus he gained true authority over the inner realms that govern the outer realm. These three temptations are the gateway to the High Mysteries. The devil has his reality, just like the ego. Jesus was led into the wilderness to be tempted by the devil, and it was God who led Him into that temptation.

So the devil can be seen as part of the initiatory development. When actions are based on self-will, there are evil consequences. The more man moves away from God on the level of attention, the more evil his deeds become. A child needs education. This training is necessary for the child to discipline himself. Discipline is sometimes an extremely unpleasant experience; this is one of the reasons why many people feel uncomfortable in hierarchical structures. They want to be in charge of the world at their own will. However, a hierarchical structure is a symbol of discipline, which means doing something right according to a plan. Discipline means building a house according to a plan because that is the only way one stone can be placed on top of another. The house is the temple of God. The Great Architect, who is the Master Builder, is the Central Self; the devil is the distorted reality, he is a thrown-together figure. The materialistic view pretends that man is a victim of the forces of nature. But nature is a reflection of man's inner being. What happens in nature is related to man. Even nature can be interpreted differently depending on our education. The priest praises it as God's creation (Tiphareth), the artist perceives it creatively (Netzach), the chemist analyzes its nature (Hod). Finally, the psychologist studies its behavior (Yesod). It is always the same nature, and yet the approach is differentiated and so multifaceted.

AYIN rules the darkest time of the year when the days are short and the nights are long. This is also the time of the birth of light, Christmas. The birth of light is a symbolic celebration, it is the initiation into the portal where the quintessence descends. This is where the incarnation of the Christ Consciousness takes place. A new consciousness is born in man, and so AYIN is the "renewing consciousness" because the personality is renewed. Between the Lower and the High Mysteries there is a veil that protects the High Mysteries. It is a barrier that can only be passed by those who have correctly aligned their pentagram. In these initiates the Christ Consciousness is born. The inventors of the airplane were once ridiculed by their fellow men as unrealistic madmen. The society of that time could not imagine that man could fly through the air with machines. It would have

seemed like a miracle to them. But biblical miracles are of a different kind. The prophets perform them by trusting in God and being receptive to divine power.

God makes the sun shine. In the biblical stories we can read about prophets who were able to cancel out these powers. They made the sun and the moon stand still[cxlii]. Miracles can only be performed by man because man has the potential for miracles within himself. However, most of the time he performs "negative" miracles. Many "rational" people find it illogical to believe in miracles, but they themselves are the true masters of negative miracles. For example, there are students in universities who learn their subjects optimally and then fail because of fear. That is a negative miracle. Others meet their dream partners on the outside, but because of their doubts, this possibility disappears. There are unemployed people who apply for a certain job. Although they are extremely qualified and the only candidate for that job, they are not accepted. This also happens because they manifest a negative miracle out of the feeling of insecurity. Then there are people who perform an even greater miracle: the miracle of periodic illness. They manage to succumb to a flu-like infection at the same time every year - this is a particularly great miracle. Because these "viruses" are present all year round, and yet these people always get sick at the same time. They manage to mobilize such a strong faith along with other people that they experience this pattern of disease at the same time.

This is a powerful negative miracle. At the same time, there have been great men and women who have walked through plague-stricken areas and touched sick people, and yet they were spared. Some people get almost every disease, while others are and remain completely healthy. This can be observed in siblings and members of the same family. They live in a similar environment, they eat and experience similar things, and yet one of the family members manages to get sick regularly. Therefore, the greatest negative miracle is that human beings manage to make themselves small. The outer universe is a reflection of the inner man. Despite this infinity, it is possible for man to perform the greatest negative miracle by limiting himself. He hides his light under a bushel and makes himself powerless by laying blame. Blame turns him away from God. The biblical stories of Jesus are only a small part of the miracles that are possible. Jesus performed miracles only in accordance with the divine will. Healing is always possible when there is faith in the indwelling Christ Consciousness. Just one week of self-reflection is enough to recognize at least one major negative miracle that one has performed.

There are countless examples of when we have been handed an opportunity on the golden platter of our lives and have rejected and squandered it because of our unbelief. We are confronted with such opportunities every day. But the inner adversary always has seductive arguments ready, Satan makes us small. He urges us to want to have only for ourselves. He inflames our selfish tendencies. The average profane person often turns to Satan and falls for his enticements. The smaller man feels, the greater Satan's power becomes. He deceives man into believing that he is at the mercy of nature. He turns man away from the divine commandments by pretending to be comfortable. In this way, man loses his dominion, and the deadly energy of despair nests in his heart. Despair has its origin in doubt, which makes man mortal. When one learns to align the pentagram correctly, one attains one's divine inheritance and realizes that spirit dominates matter in every situation.

The Kabbalah holds a special secret in this regard, because both the Tempter[cxliii] and the Redeemer[cxliv] have the same numerical value in Hebrew, 358. The same power that tempts us also liberates us. Through God's sending of Satan, man has the opportunity to be liberated. In any situation where a person feels victimized, he turns to the adversary. He makes accusations and turns the pentagram in the wrong direction. But as soon as the self-will is recognized, the authority of Satan dissolves, then one can laugh heartily at the devil, at every appearance. This is the characteristic of the high initiate, for he is above the problem sphere. He has power over the celestial and demonic powers. In every situation he has access to the liberating power of humor. Humor requires recognizing the contradictory nature of the situation, and thus one can laugh with pleasure at the paradoxical spectacle. Laughter liberates and cleanses our hearts. Laughing at the devil banishes all terror and worry.

PATH 25 - THE CONSCIOUSNESS OF TESTING

SAMEKH – SUPPORT

ס

"The spiritual foundation is the stable support of material life."

The 25th path in the Tree of Life is assigned to the single letter SAMEKH[cxlv]. The letter name translates as "tent peg". SAMEKH is both the physical life force and the protective ovum. At the same time, this letter is characteristic of the hissing of the serpent. The serpent drags the profane down to the lower levels of hell, but the same serpent transforms the spiritual disciple and lifts him up to heaven. The tent peg gives stability to a tent, so SAMEKH is the support that holds everything together and connects the upper to the lower. The spine is also a support through which the vital fluid flows and through which the serpentine power flows upward. SAMEKH connects the sphere of Yesod (animal soul) with the Sephirah Tiphareth (Higher Self). The path of SAMEKH is called "trial by fire". It prepares the aspirant for the Higher Mysteries. In the Lower Mysteries, the personality aspects are attuned to the original template of Adam Qadmon. In most people, these aspects are not harmonious, for some elements are overemphasized while others are underdeveloped. The result is an unbalanced personality. When the lower four sephiroth of the personality are balanced, an equilateral cross is formed. This is the cross of balance.

The result is a purified personality. Such a vehicle is worthy for the spirit to incarnate. In this phase, the aspirant establishes contact and conversation with the Holy Guardian Angel. The necessary preparation is the purification of the soul. All faulty patterns that prevent contact with the Holy Guardian Angel are transformed here. At the same time, the four elements are brought under the conscious dominion of the spirit. The four elements correspond to the Hebrew tetragram YHVH[cxlvi], the spirit is expressed by the letter SHIN. Thus, the spirit incarnates into the center of reality, and this is the mystical incarnation of the spirit of God[cxlvii]. The result is "YEHESHUAH"[cxlviii]. The birth of Christ Consciousness is an initiatory stage that involves drastic changes. This stage can be considered one of the most difficult challenges on the spiritual path. Although the four elements are harmonized to a certain degree, the aspirant still lacks certain realizations. However, these "inner" experiences are necessary to move on to the next sephirah. A basic exercise here is self-awareness. The initiate observes the body, thoughts and feelings. From this observation crystallizes the realization of SELF-consciousness.

He becomes aware of his SELF, the initiate gains conscious access to the "observer". This observer is above the personality, that is, the entity that perceives the personality. Once one can observe the individual attributes of the personality, one can also release identification with them. From this stage on, the initiate learns to direct his attention correctly, he consciously directs it to the higher. Thus, he increasingly realizes that he is always being guided from a higher level. His transformation is guided by the Holy Guardian Angel. The personality is the object of transformation. By observing the flow of attention, the aspirant gains more insight into his circumstances; he gradually becomes aware of the hidden connections. By focusing attention on a particular situation, energy flows into that area and becomes a tangible reality. Man always gets what he puts his attention on. The only thing we can change with the methods of Kabbalah is ourselves. This is why man focuses his attention primarily on the guidance of the Higher Self, which is the entity above the personality. Provided that man is ready for this encounter, he receives the impulse of desire for this experience. This desire is a gift of God. This experience is possible only when the impulse comes from the Higher. All the dross that still prevents one from consciously experiencing this oneness is purified on this path.

The 25th path is assigned to "the consciousness of the test". Basically, man is afraid of tests, but this is an extremely positive experience. Through examination we gain certainty. Through examination, theory becomes practice and applied experience. Before that we took the teachings from other people. The trial by fire of the Holy Guardian Angel tests us to the utmost and brings the dark zones to light. There are many angelic forces in the universe; these angelic forces have different spheres of activity in the cosmic plan. As mentioned before, there are both good and evil angels. However, it is the evil angels that are necessary for human beings to evolve toward goodness. When an evil angelic force tempts man and makes him do evil deeds, man receives the corresponding effect. It appears to him as a punishment in his life, but one grows from this painful experience. Through the dark powers, man learns discrimination. The moment he has the certainty that a crime inevitably brings sanctions, he

will dissociate and distance himself from these evil deeds. Step by step, he becomes a righteous person.

This follows from the realization of the law of cause and effect. An evil deed has evil consequences; a good deed has good consequences. As simple as this formula sounds, it contains the essence of insight. Man is influenced by various angelic forces, and there are various methods of contacting them in Kabbalah. Certain angelic forces have an influence on the emotions, others on the body, others on the intellect, others on health, and so on. The path of SAMEKH is the preparation for practical work with the angelic forces. In the course of time, man, like Christ, realizes, *"I have no will but to do the will of Him who sent me."* Through this attitude, the patterns of delusion, separation, and self-will dissolve. Conscious contact with the Holy Guardian Angel is an experience that is filled with light.

This light dissolves many impurities, including the illusion that one has contributed anything to one's own development on this path. This higher power guides and moderates one's vehicle. As soon as man is ready for such an encounter, a certain impulse comes, which guides him to strive more intensely, to pray, to study, to meditate and to purify his body. Then the necessary centers in each body are attuned to make this experience possible. So he may practice abstinence in certain areas, staying away from certain media influences and mass hysteria. He may even live in seclusion like a hermit for a short period of time. The darkness and seclusion are necessary for a short period of time because the illusions and delusions of the collective mass consciousness are so strong that the aspirant at this level would be too weak to rise above them. We can compare this to a caterpillar performing the mystery of transformation into a butterfly in its cocoon in seclusion.

PATH 24 - THE CONSCIOUSNESS OF CREATION

NUN – FISH

נ

"The creative seed holds the potential of eternal life."

The 24th path in the Tree of Life is associated with the single letter NUN[cxlix]. NUN, when written at the end of a word, has a second spelling and symbolizes the interaction of cosmic energies. The name of the letter means "fish". The fish is visibly united with its surroundings and has a spherical perception. This indicates the astral world, which corresponds to the element of water. NUN has the numerical value of 50, this mystical number also meets us at the 50 Gates of Binah. There are 50 corrections before we can fully enter the celestial sphere of Binah. The symbol of the fish is found especially in Christianity, for it is an obvious symbol of the Christ Consciousness. The Age of Pisces is now ending, and the Age of Aquarius is beginning. The fish is a symbol of the divine Son. Since it was a secret sign of the Christians, it can be found in the secret hiding places of the early Christians. At that time, Christianity was a small sect[cl] that broke away from the Jewish religion and was therefore persecuted. The fish symbol played an important role as an acronym because the fish also recalls the miracles of Christ, who multiplied bread and fish as a symbol of multiplication. He fed five thousand people[cli] with the substance of five loaves and two fish. In the ancient Greek language, the word for fish is ICHTYHS. The five letters of this word form the initial letters of the confession:

JESUS-CHRIST-GOD-SON-SAVIOR[clii]

The reproductive method of the fish is to produce countless offspring in a very short time. Therefore, this symbol is also associated with reproduction. The fish lives in the water, which corresponds to the letter MEM. It is the symbol of the great sea and a symbol of Binah. The fish is ADAM. Christ and Adam are one. Thus the celestial man corresponds to the Savior and Anointed King. The 24th Path connects the spheres of Netzach and Tiphareth, the Desires with the Solar Logos. The impulse descends from Tiphareth to Netzach and is felt there as desire. The longing is the result of a drive of the central self. Creation is perfect, but the feeling of poverty is the result of a tangible lack. The Christian vow of poverty is rooted in the fact that man as such is without possessions, everything in life is already provided. Depending on the vibration of our consciousness, we experience a particular part of "reality", and man is the steward of God's abundance, which is a result of the vessel of receiving. God can only give if he has an empty receiving vessel.

The average person fears poverty because he has only a distorted, subjective image of poverty. Once this image is corrected, he can receive God's boundless riches. Jesus was the prime example of a dispossessed person who had access to inexhaustible riches. His receptive vessel was centered on God's gifts. We can only desire when the initiative of Tiphareth has been given. Desire urges to realization; desire leads man to unity. Whether one desires wealth, love, vocation, or health is secondary. Through the path of realization of desires, the soul grows in experience. Desires drive man to have certain experiences. One task is to empty oneself, because then the receptacle has room to receive. In the initial stage, the aspirant fears emptiness, and mistakes emptiness for depression. The fear of being alone prevents higher perception. Because of this fear, the person seeks distraction.

He tries to fill the emptiness in various ways. On the lowest level he tries to do this by accumulating possessions or sex, then by relationships, knowledge, culture, religion, and so on. The materially poor person wants more possessions, hoping that this will solve his problems. Eventually, he finds that once he has more money, the problems and lack are even more present. Similarly, the fear of possible loss becomes greater. It is impossible to achieve true stability by external means because stability and confidence come from within. At the same time, the lonely person can feel just as lonely in a crowd. Neither acquaintances nor friends can help. Only when the external search is over does the true path of self-knowledge begin. The delusions of false esotericism urge the student to provide himself with obscure abilities, powers, and qualities. These are only appearances. The true path is to empty oneself and be a vessel to receive and share the Light of God with one's fellow man - in a kneeling posture of sincere prayer and receptivity to the higher guidance. This state of mind is beautifully described in the Gospels about Jesus.

The path of immortality is also connected with the letter NUN. Immortality means overcoming finite death as such. Death is the transformation of form. When one form changes into another, nothing has disappeared, only a change, a transformation has happened. When water cools down significantly, it becomes ice. It is still there, but in a different form. If you boil water, it becomes steam, and it is still there. With the transformation of the aggregate states, it would be just as wrong to talk about death. But physical death is similar to transformation into another dimension. Birth and death are closely related. When a child comes into the world, we call this "joyful" event birth. It is the beginning of incarnation. But at the same time it is a process of dying. The child dies to its old life, the wonderfully protected life in the womb.

The shelter of cosmic oneness is abruptly terminated. This experience is a dying process: the death of the old and the birth into the new. Birth is a terrible experience for the child. Every baby cries out in terror, hardly any newborn is born laughing, because birth is much more difficult than "death". For the child in the womb, the womb is the world. It lives in oneness with the mother. For the child, a world outside the womb is unimaginable, because it knows life within its boundaries. From birth, it has the same experience of confinement in this world. This is based on his limited perception. Once this incarnation is over, the human being experiences the transition to another dimension. From our level this is called dying, but that is as one-sided as calling the birth of a child dying.

When the senses are focused only on the physical world, everything else seems unreal, so such people look at this event with horror and fear physical death. The death of the physical body is a birth into another form of existence; physical death is easier than physical birth. That is why most people "die" with a peaceful expression on their face, unlike when they are born. Unfortunately, our Western society lacks a constructive approach to death, and therefore lacks the competent end-of-life care found in Tibetan culture and the mystery tradition. The High Mysteries of the Kabbalah also deal extensively with death. Through properly applied creative imagination, the path to conscious immortality begins. The passage to

Tiphareth via the path of the NUN involves the mystical experience of the death of the ego. From then on, the initiate belongs to the immortals, for the consciousness of eternal life is revealed to him. From Tiphareth begins the mystery of immortality. The aspirant dies with YEHESHUAH and is reborn by the Holy Spirit. He awakens from the tombs of error and the illusion of isolation. From this stage the universality of the various mystery cults is revealed. Buddha, Krishna, Osiris and Christ testify to the same consciousness. The traditions appear different, but the content is the same. The spiritual teachings clothe the hidden in symbols.

PATH 23 - THE CONSCIOUSNESS OF STABILITY

MEM – WATER

ם

"The sun of justice is reflected in the waters of the soul."

The 23rd path in the tree of life is assigned to the mother letter MEM[cliii], which has a second spelling form as the final letter. The final letter indicates the spiritual and physical fertility of man. The letter name means "water". These are the waters that we also encounter in the spheres of Binah, Chesed and Hod. In Binah they are the primordial sea of the Great Mother, in Chesed they represent the cosmic memory and in Hod the mental sphere. The Kabbalistic Water is the PRIMA MATERIA[cliv], of and by which everything consists. The maternal-creative water is one of the three primary elements assigned to the mother letters of the Hebrew alphabet. Together they make up the fourth element, Earth. MEM is the cosmic unconscious. The expression of MEM can only be understood in connection with the other mother letters. The letter ALEPH stands for the cosmic super-consciousness, the letter SHIN is the cosmic self-consciousness. Earth is the most hidden element of all. By exploring the element of earth, we can better understand the other three elements. The earth can be symbolically associated with a cube.

Only together do the primary elements exist because they are aspects of ONE thing. In a three-dimensional cube, only three sides are visible to the observer from the outside. No matter how we turn and rotate the cube, only three sides are directly visible. It would be different if we stood in the center of the cube and looked at it from the center. From that perspective, we would perceive multiple sides and thus multiple dimensions. So from the center, the level of perception is different than from the surface; from the inside, we can perceive more consciously.

- KETHER (Air)
- Chokmah Fire
- BINAH Water

The element of air contains water and fire. Each primordial element corresponds to a column in the Tree of Life. The female column is the water column, the middle column is air, and the male column is fire. The son's air column can also be seen as the interaction of the father's fire column and the mother's water column. The air pillar mediates between the polar and opposing forces of the feminine and masculine pillars. The polar columns are also the ones that were symbolically depicted as black and white in front of Solomon's temple to represent the opposites. They symbolize the visible and invisible, force and form, evil and good, light and darkness, active and passive, and all other pairs of opposites. They are of equal value and rank. The columns have the same height and diameter. This is an important detail because man stands between these forces and ADAM is the reconciling aspect between them. He is also Christ, the Redeemer.

The 23rd path connects the two spheres of Geburah and Hod, that is, the active power with the intellect. The Sephirah Geburah also corresponds to the willpower, so the intellect reflects the willpower through the MEM. Suppose we are in a restaurant and want to order something. We choose from the dishes on the menu. This menu represents the template of possibilities, the intellect chooses from what is already available. We can only choose within the divine aspects. Depending on our choice, a particular experience follows. Whether it is partnership, profession, wealth, health, or culture, it is always about the same tasks dressed in different manifestations. Our patterns of behavior repeat themselves in all areas of life. Kabbalah offers a way to outgrow this cycle. Compared to Kabbalah, most esoteric paths offered in the West are rather weak forms of therapy. Kabbalah enables contact with higher worlds that have a direct influence on our earthly world.

Only from the higher worlds can one change the earthly world because these higher worlds are the true cause of the physical world. Thus, an authentic initiatory Kabbalistic mystery school maintains contact with these worlds. Although some esotericists believe that Kabbalah is merely a theoretical accumulation of knowledge, true Kabbalah lives only from this contact. Without it, the path offered is completely useless, leading to a waste of time and deviation. There are numerous esoteric teachers and organizations that offer their students splendid, deceptive packages that lack true content. The misguided participants then just go around in circles, confusing the accumulation of intellectual knowledge, the activation of psychic powers, and various external rules of conduct with the spiritual path. The true training in Kabbalah requires only a few tools. However, they are all the more powerful because they serve as a bridge to the inner worlds.

Without real contact, all instruments are worthless. The basic attitude we learn on the path of MEM offers us a key to true soul growth. The ability to put aside one's own personality and look at it from a higher level helps to calm the waters. Only then can the light of God be clearly reflected in it. The more restless the water, the more distorted the reflected image. This is what gives rise to all sorts of false teachings in the common esoteric market, from conspiracy theories to obscure end-of-the-world messages. Once we can see a larger part of the whole picture, we perceive the incarnation like a pearl on a string of pearls. In the Kabbalah, it does not matter who copied what from whom and what words he passes on, because the original teaching always goes back to the One.

As soon as the Kabbalist is lifted up by a higher hand so that he also has contact with the original teaching, he can clothe what he has received in words, rituals, or meditation techniques. He dresses the teaching in the clothes of the country and the cultural background. But if the content disappears, all the clothing is useless. This situation happens in most faith communities and religious organizations. The ignorant seekers then have respect for these clothes, which have no real content, and this respect often degenerates into idol worship. When the spirit disappears, the whole teaching is worthless. That is why the desired spiritual transformation does not happen with these residual shells. One can study the texts for decades, celebrate the rituals, participate in the worship, but the success remains absent. The results come only when the inner contact is present. This depends on the right attitude of mind because the personality depends on the cosmic life. Such an attitude is necessary to RUACH-HA-KADOSH[clv] to receive.

This is the Kabbalistic term for enlightenment. When Jesus went to the synagogue in Nazareth, he was handed the book of Isaiah from the Old Testament. He opened it and read from Isaiah 61:1-2: "The RUACH[clvi] *of YHVH rests on me, for YHVH has anointed me to preach the gospel to the poor; he has sent me to preach to the captives that they should be free, and to the blind that they should see, and to the brokenhearted that they should be free and without sin, to proclaim the year of YHVH's favor." And Jesus added, "Today this word of Scripture is fulfilled in your hearing."*

God's spirit rested upon him. He was truly enlightened, and His words were the revelation of God. The only stability for Jesus is God. The letter MEM is also called the *"Stable Intelligence".* Jesus could walk on the water only because He completely mastered this stable intelligence. The water MEM becomes stable. Jesus was aware of his total dependence on the life force because he was dependent only on God. His fellow human beings, as well as the people of today, are chained to apparent dependencies. They are dependent on profession, partnership, money, society, art, fashion, politics, economy, etc. These are hellish pacts with the devil that enslave people. The only true dependence is on God. The awakened Kabbalist is dedicated to the Great Work, which makes him incorruptible. He carries out the will of the One who sent him. He is bound to the cosmic administration of life at the center of all being. Thus the illusion of self-will is dissolved.

The personal illusory will dissolves in the will of God. God's will is omnipotent, so the deeds of such an adept become works of power. He now has the conscious ability to participate in the direction of the world from the invisible. He becomes a member of the invisible government of this world, he keeps silent about his powers and works in secret. Nevertheless, he guides millions of people on the inner plane. His spiritual works transform the behavioral patterns of the collective subconscious of all humanity. He works for humanity and supports numerous organizations on the inner plane. Although many of these institutions are now just shells without content, there are still people who are searching and need help. He is a righteous person, so his sense of justice requires him to serve humanity with all his abilities. Adepts also support whole countries and nations on the inner level. They are like the oxygen in the air, the essence on the spiritual level. Through their support, states of enlightenment, realizations and healings are possible. In every generation there are some of these great adepts who have walked the path of MEM, the path of self-sacrifice and devotion. They have risen like a drop in the ocean, and this ocean is filled with tears. This is also the reason why only a strong soul can tread this path.

The righteous one rests like a silent pendulum between the pillars of opposites, he rests in doing. Devotion and meditation are the most important tools for this path. The righteous person can see through appearances and see through the superficial world. The third eye of knowledge, the sixth sense, is open in him. This is the direct view of God in which the union with the universal consciousness takes place. The observer, the observed and the observation are experienced as ONE and inseparable. This permanent insight into Universal Reality occurs through Divine Grace. The result is harmony between the microcosm and the macrocosm. His "personal" destiny loses relevance for him, instead the destiny of God for humanity becomes of primary importance for him.

PATH 22 - THE CONSCIOUSNESS OF FAITH

LAMED – OX GOAD

"The karmic law balances out all guilt."

The 22nd Path in the Tree of Life corresponds to the single letter LAMED[clvii]. The name of the letter means "ox's goad". Therefore, there is a connection between the letters LAMED and ALEPH, because a goad is needed to drive an ox. The letter name ALEPH means ox. The goad is something that is both directional and painful, it is the shepherd's staff with a hook. Christ is also called the shepherd. The Latin term for the Christian clergyman is "pastor"[clviii], which means "shepherd". In ancient Egypt, the crook or shepherd's staff was the ruling sign of pharaohs and gods. It also symbolized rebirth and renewal. In the ancient Egyptian Book of the Dead, the shepherd's crook was part of the equipment of Osiris in his function as judge of the dead. With the shepherd's crook, Osiris had the power to decide who entered the afterlife and to help bring about rebirth.

The Christian crosier is a modern version of the ancient Egyptian shepherd's staff. LAMED is related to "karma" through the ox goad. The Sanskrit word "karma" translates as action or deed, so LAMED is a secret symbol of the Great Work. This path connects the spheres of Tiphareth (Higher Self) and Geburah (Willpower). Willpower is the will of the Cosmos; there is only one Willpower in the entire Universe. It is above the personality level and belongs to individuality. There are three Hebrew letters that represent the serpent power. The snake is a synonym for the Kundalini, an etheric force in man. It lies dormant at the base of the spine and is represented as a sleeping coiled serpent. It is the force closest to matter in man. Through Kabbalistic practices, it is awakened and gradually rises through the individual energy centers. The letter TETH represents the coiled serpent. LAMED is the ascending serpent, and SAMEKH is the serpent that bites its own tail.

This is the highest attainment. Those three letters indicate three stages of unfoldment. TETH is the first stage and has to do with conscious mastery over nature.

Nature is the feminine aspect of creation, refined by "art". The term "art" is used in modern times in a way that is alien to its essence. In the Middle Ages and the age of the Inquisition, the term "ar"" was also used to refer to alchemy. The alchemical art liberates or redeems nature; this natural process is evolutionary. Every being experiences evolution. The mineral, plant, and animal kingdoms undergo evolution, as does man. Man transforms from a profane to a spiritual man because the alchemical art accelerates natural evolution. Moreover, the alchemical art is able to manifest something that nature cannot manifest by itself: the Lapis Philosophorum[clix], an artificial product.

The Philosopher's Stone brings to its owner abilities that are closed to the profane man. The action of LAMED is necessary for the production of the Philosopher's Stone, because LAMED illustrates the balance in the work. There is a force in the universe that is always directed toward balance, just as the two scales of life are always in harmony. When one walks the LAMED initiatory path from Tiphareth to Geburah, the aspirant becomes aware that he has been led there by a higher power. This brief flash of reality destroys the mistakes of the past. Gradually, the last painful spark of personal will is consumed by the flame of the ONE Will. The tormenting illusion that the spiritual path is a personal effort or has its starting point in the personality dissolves. From then on, the Kabbalist realizes that he is being lifted up at every moment. Sometimes this process seemed like an arduous ascent. But the effort was also a means of higher guidance. This is the "ox-goad" that keeps man in his orbit, and this is the execution of the cosmic law of cause and effect.

The more one departs from this path, the more sorrowful and painful the JUSTIFICATION becomes. The result is internalized faith. *"All things are possible to him that believeth"*[clx]. LAMED is assigned to the *"Faithful Consciousness". "Then Jesus turned and saw her, and said, Be of good cheer, my daughter; thy faith hath helped thee. And the woman was healed at the same hour".*[clxi] In the High Mysteries, the old beliefs and convictions are re-examined and replaced by love for God: this is true AGAPE[clxii]. The Ten Commandments, especially the commandment of charity, represent the profession of faith through the operation of the ten Sephiroth. Faith at this level means fidelity through theosophy[clxiii]. The

worlds are expressions of God's eternal and unconditional love. The biblical "Abraham" is a special archetype of unshakable faith and love of God. Such faith is different from blind presumption. The Quran also refers to this unshakable faith: *"We believe in God and in what has been revealed to us, and what was revealed to Abraham, Ishmael, Isaac, Jacob and the tribes (of Israel), and what was given to Moses and Jesus, and what was given to the prophets from their Lord. We make no distinction between them, and to Him we are devoted."*

A few millennia ago, many people believed that the Earth was a flat disc. But by the term "faith", the Kabbalist intends something more profound than just "scientifically" popular theories about the nature of the earth's appearance. True faith sees the reality of God behind everything that exists. All existence has God as its cause. Whatever physical definitions earthly appearances have is completely unimportant to the "believer" because he recognizes God's omnipotence. This includes that everything is possible for God. The true view of reality releases the power of reality behind it. The foolish beliefs of materialism are responsible for the limitations of human existence. True faith confirms the knowledge of the ancients. It is not so much a matter of discussing whether the earth or the sun is the center of this system, but rather the realization that in infinity, every point is the center. Everything has existence on the basis of consciousness because every appearance depends on man himself.

If man were missing, creation would be incomplete. "And Elohim said: We want a man[clxiv] made in our image after our likeness, they shall have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Then Elohim created man in his image, in the image of Elohim, male and female Elohim created them. And Elohim blessed them, and said unto them, Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every creeping thing that creepeth upon the earth."[clxv] Everything has been created to make human experience possible. This knowledge is independent of external phenomena such as culture, education, form of society, denomination, etc. It is the Timeless Wisdom that precedes all religions. It is the Timeless Wisdom that precedes all religions. Timeless Wisdom is beyond impermanence.

Heaven and earth are spiritual aspects of an underlying reality. The Kabbalist is primarily interested in the Cause, not the transient appearance. The outer appearance is the fruit and reflection of the inner. The laws of the inner determine the appearance of the outer. The knowledge of these laws gives the Kabbalist dominion over all appearances because he is aware of the origin. Such dominion is based on the awareness of a pre-existing fact. Exoteric science is concerned with understanding "concrete ideas", but reality is incomprehensible and infinite. Already with the "right angle" we enter an artificial, "unnatural" territory. Every architectural plan and mathematical calculation assumes that there is such a thing as a perfect right angle. But the right angle is a mental abstraction. Many "facts" that are taken for granted are artificial dogmas. However, both in Solomon's temple[clxvi] building and in Noah's Ark[clxvii], measurements and angles played an important role. The biblical descriptions are about proportions and the forces at work behind them.

Thus, the Kabbalist acquires a universal key to comprehend his present situation and position. Therefore, through the Kabbalistic approach, the problematic attitude towards the situation disappears. The problems of the child are completely irrelevant to the adult, and the same is true of the problems of the average person compared to the Kabbalist. If a child is playing in the sandbox and another child destroys the beautiful sand castle, to the adult this is a trivial matter, but to the child a "world" is destroyed. Similarly, most average problems are trivial, but as soon as the person grows up, he becomes aware of the triviality of a destroyed sand castle. A sandcastle is as transient as any other phenomenon. What is commonly referred to as "blows of fate" is, to the Kabbalist, a harmless, temporary situation. The average person strives for a comfortable life. But this becomes a "problem" when the world is interpreted in a one-sided way. This world will then very quickly present itself from its uncomfortable side. Sports, among other things, show very clearly that overcoming a resistance helps to develop certain skills - and, in parallel, the corresponding endurance.

The term problem[clxviii] comes from a Greek word meaning "that which has been presented". The solution usually involves a difficult task. Problems are the package that contains the gift of knowledge, so problems are as important to spiritual development as hurdles are to the hurdler. The hurdler trains his body to overcome obstacles more quickly, the Kabbalist develops his finer bodies and thus unfolds different abilities. From the Kabbalistic point of view, therefore, it is necessary to balance the four bodies of the personality level so that the fifth, the Messiah vehicle, can be realized. This body is the prerequisite for the individuality to have

a conscious connection with this world. Only through this is the personality consciously connected to the Higher Self; before that, everything serves to prepare for this union. Such a transformation even has a direct effect on death, for death can be seen as a transition to a higher dimension. Thus, individuality has created a body that is a bridge to the next world. This earthly world is a spiritual kindergarten that prepares the human being for the next world. A vehicle is needed for the transition. After the physical death, the lower personality attributes also die, because everything on the personality level is temporary and mortal. Therefore, working intensively with the lower bodies is a trivial activity because they are impermanent. It is really about the fifth body coming into being, and then the other bodies. However, this requires that the lower four bodies be harmonized to a certain level.

Only when the fifth body is formed can the transition take place. If only the lower bodies are balanced and the fifth body is still missing at the end of the incarnation, then another incarnation will be necessary to harmonize the lower bodies again so that the fifth body can be formed. The transformation is unpleasant in many ways, but it is precisely through this that one acquires powers of resistance. The faster the renewal, the more uncomfortable it will be. This is beyond the "natural", this is an artificial process. You could call it a magical intervention. When the connection between the upper and lower part of the soul is complete, this is the "Chymical Wedding".

The right measure in the development of the lower companions is an important condition. Even if it seems interesting for the beginner to refine the mental, emotional or vital faculties to an excess, all this is irrelevant, because they are mortal parts of the personality. Spiritual work is about a vehicle suitable for the next world. In the New Testament of the Bible, this transition is described as the ascension of Christ. Christ was lifted up to heaven to sit at the right hand of God[clxix]. It is possible to influence this world from the "other" world. The High Masters of the Inner School are inhabitants of the next world, they lower their vibration to appear in our material world and do certain deeds. Christ also showed Himself to His disciples in the transfigured body for forty days after His resurrection. He founded a new religion. Such Masters are directing the spiritual events of our world. They establish Mystery Schools and nourish them like a chalice with divine light. They transform the karma of humanity by influencing events from a higher world. They lead the spiritual teachers of this world like an ox-goad on the path of liberation, so that they realize the brotherhood of humanity here on this planet. This path requires great courage, for it painfully shatters the illusions of self-reliance. It reveals the all-encompassing justice of all life.

PATH 21 - THE CONSCIOUSNESS OF ASPIRATION

KAPH – CLOSED HAND

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"The full bowls of wealth are pouring out on creation."

The 21st Path in the Tree of Life corresponds to the double letter KAPH[clxx]. This letter KAPH pushes us into duality in order to rise above it. The two letters KAPH and YOD represent two activities of the hand. YOD is the open hand, an open hand can receive, it is the symbol of acceptance. KAPH is the same hand while grasping, at the same time it is the fist, so KAPH symbolizes grasping and holding. One grasps something when one has previously dealt with a thing. As the last letter, it points to the attainment of individual existence because it was grasped at the beginning. This path is a channel through which the cosmic memory of Chesed flows into the sphere of desire of Netzach, hence the "consciousness of longing aspiration" corresponds to it. Every desire has a direct relationship to the cosmic cycles and seeks to free us from enslavement.

The fulfillment of desire promises an increase in power. If one desires material possessions, one desires power over matter. When one is unhappy in matters of love, one wants power over love. If one is sick, one wants to master health matters. By experiencing creation from the perspective of limitation, one feels poor, small, weak and unloved. The Wheel of Fortune holds the solution for us. A moderate energy flows down from Chesed through the path of KAPH and gives Netzach the impulse to strive for something. The memory of fulfillment urges us toward realization. Both the sphere of Chesed and Netzach are on the right, the masculine column. The masculine column gives, the feminine column receives.

The open hand is able to receive, the closed hand is able to retain possession. These are two different areas of life, but they are interdependent. One can only understand what has come down from a higher level. The ability to comprehend depends on what impulses flow down from above into our sphere of desire. Once we are prepared for the spiritual path, a higher aspiration unfolds within us. Thus, the path begins within, which is why the practice of meditation occupies an important place. Meditation is a means to higher knowledge; it provides a key to pass through the inner gates. If a "spiritual" teaching denies meditation or considers it unimportant, it is certainly a false teaching. Through the daily practice of meditation, the aspirant learns to observe and control the waters of the mental sphere. The factor of attention determines the form in which the water flows.

It is difficult for the average person to imagine that abundance also has to do with moderation. Chesed is the sphere of abundance, and at the same time it moderates the flow into the lower spheres. Too much leniency tolerates tyranny, and too much severity causes tyranny. A balanced harmony between gentleness and severity is essential. The desire nature prepares the way for us. The most common desire is to get rid of poverty. Poverty serves as a synonym for all areas where one feels lack. It can be professional, financial, relationship, family, sexual, interpersonal, health, or spiritual. Poverty can be experienced in all areas of life. The more one is tempted to free oneself from the appearance of poverty only on the external level, the greater the poverty will become. By feeling a desire - and at the same time poverty within us - we are striving for something. The mystery of creation is that despite the perfection that exists, we experience ourselves as low and deficient. No matter how extraordinary our personality, subconscious, intellect, and emotions are purified, there is always something above. However, these forms are necessary for us to experience the polarity of life.

Opposites also condition the distinction between the inner and outer worlds. The physical world is the *wheel of destiny* that ultimately brings us salvation and prosperity. Some supposed salvation teachings of the esoteric market propagate the escape from the world, but the retreat into the lonely cave is only beneficial for a short period of reflection. The real task waits in the confrontation with and in the world. Escape from the world and avoidance of confrontation with the circumstances of life only postpone the tasks to the next incarnation. Redemption - that is, liberation from the wheel of fate - can only take place when mastery has been achieved. The symbol of the cross shows us the way. The cross represents the balance of powers. Christ sacrificed on the cross represents bondage to form. Christ on the cross illustrates suffering, which is the best teacher. The immature person ideally wants to avoid suffering. The way of the cross is a most painful path that awaits and accompanies

the Kabbalist on his way to salvation. Christ is above suffering and has attained mastery through it. A spiritual teaching that proclaims only peace, joy, and other promises is a disguised path of the Adversary. The spiritual man stands between polar forces in his journey of self-knowledge. On the one hand, he is drawn to Lucifer, who represents the intoxicating, indulgent pole of worldly escape; on the other, Satan beckons with the materialistic pole. The Christ Principle is the reconciler between these forces and offers the true path to selfknowledge.

Many diabolical paths clothe themselves in pious garb, promising salvation through therapeutic methods, past life knowledge, light nourishment, or instructions from the universe. Western people easily fall prey to these false teachings. For example, some students believe they can achieve spiritual enlightenment by fasting, traveling to "ancient" mystical lands (India, Egypt, Mexico, Israel), taking drugs, undergoing spa treatments, or reading certain books. Genuine kabbalistic training systems, on the other hand, fall on deaf ears among many students. Thus, the inner adversaries have common excuses at the ready, tempting the student with apparent shortcuts in order to move "faster". In the first stages, the student learns to differentiate. At this stage, however, he lacks the judgment to distinguish the false paths from the true ones. Thousands of years ago, there were countless charlatans on the spiritual paths, peddling methods similar to those of today.

The 21st path, contrary to all illusory teachings, reveals the harmonious interaction of the world. Right now, at this moment, the world is in perfect harmony. This is an important statement for this path. As long as man is tempted to create order in the "outer" world, he is missing the point, because that is the wrong approach. Rather, it is a matter of recognizing the connection to the inner parts of being. The world is YHVH and this reality is one[clxxi]. The manifold forms of the world are packaging of the one single reality. In our lives, the forms seem to change, but the tasks remain the same until they are solved. Whether you change your job, your partner, or your place of residence, you will always be confronted with similar situations, but the content remains the same. One will find that escaping from one form to another will not automatically bring salvation. The inner themes and contents are what Kabbalah deals with, as opposed to supposedly esoteric, illusory teachings that deal only with outer forms and the attempt to manipulate them.

Kabbalah reveals to us a reality that is now in order. We change within the framework of evolution, but these are inner transformations. Today's exoteric science struggles in vain to find the optimal forms that will bring us salvation. Orthodox medicine is a prime example of the satanic approach because it is always tempted to change the form, regardless of the cause behind it. The real problem remains, and the "harmless" acute symptom of illness disappears and is replaced by a less harmless chronic phenomenon. However, the inner task is still there, looking for an outlet. The more intensely we strive to transform the appearance on the basis of such a fallible approach, the more uncomfortable the world will appear to us. Simple problems will then become overwhelming problems of humanity. The number of chronically ill people today shows how clumsy and infantile the orthodox medical approach is. More generally, many people assume that modern man has a more comfortable life than people did 2,000 years ago.

Westerners, for example, spend their days in front of computer screens, get too little exercise, and eat unhealthy foods. Their leisure time is dominated by television with mindless entertainment programs that give them a distorted view of the world - and reduce the family circle to a semicircle. The spiritual maturity and insight of Western civilization is at an alarmingly low level. The enormous consumption of pharmaceuticals and antidepressants tells us that a radical rethinking is needed. Western man consumes enormous amounts of mental fast food and neglects his emotional world. Therefore, it is of great importance for the Kabbalist to learn from ancient cultures, such as those of the Orient, certain qualities such as hospitality, a sense of community, cordiality and family love.

PATH 20 - THE CONSCIOUSNESS OF THE WILL

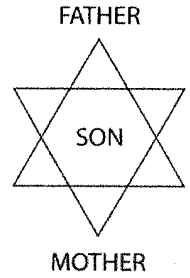
YOD – OPEN HAND

"The divine will shines forth in intact unity."

On the 20th Path of the Tree of Life we encounter the single letter YOD[clxxii]. It means "open hand" or "outstretched fingers". The hand symbolizes the power, the creative and directed energy that provides for individual existence. The open hand symbolizes the microcosm, the closed hand symbolizes the unity of the center from which everything flows. YOD is the smallest letter and refers to the primordial vibration of the universe. All letters of the Hebrew alphabet are variations and compositions of this letter. In YOD all letters have their origin - and thus all connecting paths have a direct and subtle relationship to this path. YOD is the first letter of the Tetragrammaton[clxxiii] and thus the beginning of reality. The numerical value of YOD is ten, the kabbalistic number of completion, the same as Malkuth,[clxxiv] the completion of creation. YOD is a masculine letter, and HE is a feminine letter. Here, the biblical allegory of Abraham and Sarah takes on great significance. Previously they were called Abram[clxxv] and Sarai[clxxvi] . The letter HE is added to both names.[clxxvii] But with Sarai[clxxviii] the letter YOD is removed, and this YOD is then the root of her son Isaac[clxxix]. Sarah[clxxx] represents the renewed and unfolded humanity. Isaac is a synonym for the higher consciousness, which is comparable to Christ.

Abraham[clxxxi] is the Father Principle, Sarah is the Mother Principle, and Isaac is the son. Isaac comes from a word root meaning "smile". Sarai smiled at God's announcement. Thus, Isaac reminds us that laughter is synonymous with the higher liberated consciousness. Isaac attained the mystical age of 180, which is also the Kabbalistic equivalent of the "Source". 180 is the product of 3x10x6. This indicates that body, mind and soul(3) are in the perfect realization(10) of the Christ Consciousness(6). The twentieth path is assigned the *"consciousness of the will"*. The great test met Isaac at God's request that Abraham sacrifice him. Abraham was in unshakable unity with the will of God, all doubt was excluded. Isaac, like Christ, was bound hand and foot to be sacrificed. The higher consciousness can unfold only when the lower personality attributes are sacrificed to God. We also find such powerful symbolism in the transition of the lower to the high mysteries, here too the sacrifice of crucifixion takes place. Abraham's trial was an initiation in which Abraham was the initiator and Isaac the initiate. The angel of God was called down to accept this sacrifice for God. The angel is the mediator between God and man. After the sacrifice, the energy of unshakable faith and conscious God-guidance is released, transforming the initiate into an adept. The adept then participates in the sacrificial experience of Isaac and thereby becomes an inhabitant of the new realm.

The entire spiritual journey takes place under the wise guidance of the Higher. When one begins the spiritual path, one is guided by the motivation to get somewhere. One wants to climb the heights of spiritual knowledge, but in the beginning one believes that one can do it alone. The YOD path, however, points out another fact. From the very beginning, we are pulled up by a higher light, because the will comes from a higher source. Most people think that they have a personal will, a will of their own. But willpower is universal, and every human being participates in it, just as he participates in the air he breathes. There is only one will in the entire universe, and every single person participates in it. In Kabbalah, the term "will" is used very specifically. Depending on the expression of the will there are different names for it. The supreme will is identical with YEKHIDAH, the true self, from which the various expressions of this undivided will follow.



The *Primordial Will for good* is Kether, the first intention. This will is reflected through Chokmah, the first masculine principle of giving, to the feminine sphere of taking (Binah). Finally, it radiates into self-remembrance in Chesed and continues in the driving force of Geburah. Tiphareth is the cup in which the shades of will flow through the higher sephiroth and find their universal balance. Below this, the will is felt as

sinew (Netzach) and then forms itself as a mental idea (Hod) up to the driving force (Yesod). Malkuth is then the result of the will of Kether. Everything is formed according to the will of the One - and this One is in its essence the Light. The spiritual light is the shield of David, which is expressed by the hexagram.

The Shield of David holds the Father, the Mother and the Son, the Trinity. The outer light of the stars is the manifestation of the inner light. It is this light that makes life in the material world possible. When we make a spiritual realization, the Light rises within us. The 22nd path connects the two spheres of Chesed and Tiphareth, that is, the central sphere of the right pillar with the center of the central pillar. On the Path of Initiation, this is the transition to the Compassionate and Liberated Adept. Those initiates who have walked this path are filled with Light, for they are the embodiment of the Holy Grail, which is filled with the Blood of Christ. Christ is symbolically *Agnus Dei*[clxxxii], and it is the blood of this sacrificial lamb that has flowed for the forgiveness of all sins. At the Last Supper[clxxxiii], Jesus celebrated the ritual synthesis of the Trinity. He was one with the will of his Father, therefore he was eternal. All the miracles he performed were based on this crucial realization.

This is a stage of completion and thus the new beginning of a cycle. Jesus becomes the Ancient of Days, a symbol of eternity, because he perceives himself from the beginning of time. He is before Abraham was. He has thus achieved the squaring of the circle: spirit and matter are reconciled in unity. Such an Adept recognizes the world within himself and is ALL-One. He has walked on the holy mountain and holds up his lamp to show the light to others. Those who are still below are drawn up by this light. An essential practice of Kabbalah is the conscious control of willpower. For this, observation is an important tool. Even simple questions such as "Where does this desire come from?" or "Why do I choose this way?" draw attention to a higher authority. Confrontation with the world leads to the realization that everything is in order. This higher order is the result of the primordial will for good. Order means that a cosmic system of perfection is at work behind all worlds. Reality as such needs neither correction nor special transformation, for as a mirror it is value-free and neutral. It is unimportant what is visible in the mirror of the world, much more important is the correct interpretation of it. The only thing that needs to be changed is man himself.

PATH 19 - THE CONSCIOUSNESS OF THE SECRET OF ALL SPIRITUAL ACTIVITIES

TETH – SNAKE

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"The most powerful force is hidden in the very core of existence."

The 19th path in the Tree of Life corresponds to the single letter TETH[clxxxiv]. As a letter name, it means "snake". This snake is the potential power, like a snake just before it bites. TETH is the middle transverse path, the center of the most powerful connection. The path of TETH connects the spheres of Geburah and Chesed, the middle spheres of the left and right pillars, grace with severity. In particular, balancing these two poles is one of the greatest challenges on the spiritual path. Most spiritual disciples tend to lean too much toward the right pillar of grace. However, too much grace allows evil and is a sign of weakness, just as too much severity leads to cruelty. Especially the profane person is anchored too much on the pillar of severity because he lacks grace. A balanced personality requires a balance of both poles. The training of skills requires great discipline, which can sometimes be perceived as extremely unpleasant. However, discipline is mandatory for the successful learning process.

For the teacher, discipline is a tool to successfully teach the student certain skills. Some spiritual teachers initially have difficulty being consistently strict when necessary. The immature student by nature makes mistakes all the time, and some require strict correction. For this reason, spiritual teachers pay special attention to whom they give what tools for personality transformation. A child will only be able to use a sharp knife clumsily, and may cause injury to himself and others. Responsibility means being aware of the consequences and acting intelligently. That is why in many published books of esotericism one finds little about the inner secrets of the path of TETH, because this very path holds the *"consciousness of the mystery of all spiritual activities"*. It would be frivolous to publish this secret in simple words, which is why it is and remains one of the best-kept secrets of the spiritual path. Its revelation enables man to attain unimagined abilities.

The secret of all spiritual activities contains the great knowledge of how to control all realms of nature and thus access the supernatural planes. TETH is a symbol of the Kundalini energy. The practical awakening of this energy latent in the average person is truly a mystery. Although there are some books on how to awaken this energy, the powerful and effective kabbalistic methods have always been secret. Careless experimentation with this energy poses serious dangers to human beings. Ethical purification and gradual training are of enormous importance and therefore a necessary prerequisite.

As a side effect of the rising Kundalini energy, spiritual and sometimes physical effects occur. In the Acts of the Apostles in the New Testament, it is described how Saul became blind when he met the Messiah. The energetic force of this encounter left him blind for three days and unable to eat or drink[clxxxv]. Due to the tremendous flow of energy, a variety of accompanying symptoms may occur for short periods of time, such as physical pain, chills, hot flashes, twitching, stinging, numbness in the hands or feet, fluctuations in the sex drive, emotional expressions such as laughing or crying, ecstatic bliss, and spiritual visions. These phenomena may also occur temporarily during ritual Kabbalistic initiations, and in rare cases there may be temporary numbness, fainting, or even blindness. Normally, however, the rise of the Kundalini force is a self-regulating process. If the energy is too strong for the vehicle and blockages prevent the gentle rise, then violent crises can be triggered. For this reason, the raising of the Kundalini force is advisable only under the supervision of adepts within the Mystery tradition, and ethical training is a prerequisite.

The Kundalini force expresses itself in man mainly through the reproductive energy. Therefore, it is also necessary to study the mysteries of sexuality and to correct erroneous views in this regard. The more the aspirant develops, the stronger the expression of his love power becomes. His fellows, mainly those of the opposite sex, will in some cases mistake the sympathy and love energy shown for partnership as sexual attraction and be attracted to it. However, his brotherly love is comparable to family love. This is the result of ritual and meditative practice. The desirous love becomes EROS[clxxxvi] This is specifically expressed in sexual love. The brotherly love is called PHILIA[clxxxvii] and is found above all in spiritual communities. Accordingly, both Abraham and Isaac referred to their wives in the Bible as their sisters as well.

The highest form of love is AGAPE[clxxxviii], the love of God. When Jesus was asked by a scribe which was the greatest of all the commandments, he replied, *"Hear Israel, YHVH our God is one, and love God your LORD with all your heart, with all your soul, with all your mind, and with all your strength."*[clxxxix] This corresponds to the statement: *"Love your neighbor as yourself."*[cxc] The world is nourished by the eternal and unconditional love of God. Love is mentioned in the New and Old Testaments of the Bible as the most important virtue, even more important than faith and hope. Most pain is the result of misunderstandings about love. Love is also expressed in sexual union. The same force that makes love flow in the heart for our fellow man is also responsible for procreation and sexual union. The reproductive energy is the greatest mystery in the history of mankind. Exoteric religions have spread the greatest heresies about sexual power.

Even those esoteric paths that exhort their disciples to a permanent celibate lifestyle as a prerequisite for spiritual life reveal only half the truth. Abstinence concentrates sexual power, and this very concentration of energy automatically releases other powers in the subconscious. The danger begins when the disciple has wrong ideas about interpersonal contacts or sexual union, because then this energy will have opposite effects. Most aspirants who live a strict celibate lifestyle still have many impure behavior patterns in them. That is why they tend to belittle or oppress the opposite sex and have a tendency toward megalomania. The history of mankind is full of such misconduct. Abstinence is also an important theme in the Kabbalah, but here we are dealing with a different form. Abstinence for a few weeks can have a purifying effect at certain stages, like fasting, provided the energy is used for spiritual development.

The letter TETH symbolizes the right direction of the sexual power. There are some books about the Kundalini power, as well as about mysticism and magic of sexuality, that contain pseudo-teachings which are the most dangerous paths. In most cases lead to dark dead ends. Often these neuroses are nourished and the students lack directional templates to guide the sexual power into correct paths. As long as sexuality is still a taboo subject, it has a destructive effect on man. The fall of man in paradise has been distorted by exoteric religion, because the serpent of temptation is also the Redeemer. These religions assume that man has the ability to distinguish between good and evil, but the opposite is true. Man, who fell from the Garden of Eden, lacks discrimination. He has eaten from the Tree of Knowledge and therefore can discriminate between opposites.[cxci] Now man has the task of interpreting what appears to be

good and evil in the right light. Every experience is necessary, even atrocities are essential for some people to integrate social qualities. A liberal attitude of mind requires man to work for the freedom and welfare of his fellow men.

The rising of the Kundalini force elevates man to the New World Order, and thus his abilities unfold, he becomes a link in the chain of the brotherhood of mankind. In this New World Order, man will discover the universal remedy. Kundalini power is a powerful energy that can drive even the unprepared man to madness, for it opens the psychic senses that can make the immature disciple cling to illusions and illusory worlds. On the level of self-consciousness, man stands above the realms of nature. First the stone, then the plant, then the animal, finally man comes as a mediator, and above that is God. Man is the reason for this evolution, for man alone has created God's creation in all its glory. That is why we are called to become human beings. However, most of those who consider themselves human are still far too prone to animal consciousness. They are still in an intermediate stage, even those who imaginatively think of themselves as great spiritual adventurers who have developed their abilities on the psychic, intellectual or emotional levels. They are as undeveloped as those who do so on the physical plane. Only when all aspects of the personality are purified will you become humanized. Finally, one is prepared for the Christ Consciousness to incarnate in the heart, and one can take the step to become GodMan. The greatest mystery is hidden within man himself. He who seeks fulfillment only outwardly seeks in vain.

PATH 18 - THE CONSCIOUSNESS OF THE HOUSE OF INFLUENCE

CHETH – FENCE

"The redeeming will reigns in the field of personality."

The 18th Path in the Tree of Life corresponds to the single letter CHETH[cxcii]. It connects the two spheres Binah and Geburah on the left, the Feminine Column. It flows from the Mother Sphere (Binah), the Great Sea, and condenses as Willpower (Geburah). This path gives us the answers to the core question of free will. The term CHETH has an analogy with the profession of tailoring as well as sewing, both words indicating the making of clothes. The body is the clothing of the soul, while the human being has different bodies, such as the astral body, the mental body, and the etheric body. CHETH is the breath of the life force, the polar law of attraction and repulsion, which are interdependent. CHETH as a letter name means "field" or "fence" and thus has the meaning of a boundary. There are political, economic, familial, social, and cultural boundaries, but these are human constructions.

Borders are created and exist only by definition. You can only artificially demarcate or divide a certain region; within that demarcation there is an artificial realm. A fence is therefore an invention to limit something so that it can be distinguished. Man can create artificial boundaries to seemingly own or protect something. Man wants to own something and hopes to gain protection - and influence. In the beginning man built himself a house. The house is BETH, the walls of this house give protection to the inhabitant in a certain way. In the same way, the fence protects the realm or field in which this house is located. The field is the personality, and the fence is the point of contact with the world. BETH is the house of self-consciousness in the center of the property. CHETH is the field of the personality with the different vehicles: Body, instincts, intellect and emotions. Through CHETH, the illusionary delusion of separateness is dissolved. Once the artificial character of the fence is perceived, the oneness behind it can be recognized.

CHETH also protects from the radiant darkness of the Infinite Light, for this Light is too strong to be glimpsed by mortal eyes. This blinding radiation consumes every spark of the mortal. The eighteenth path leads to the supernatural triad and is thus the ascent to true mastery. The Master of Wisdom rises like a drop in the ocean of love. He has compassion for all humanity; the suffering of humanity is also his suffering. He has sacrificed his ego for the sake of the whole. The Master has free will because he is above the level of willpower. His actions express the righteousness of God, and he is one of the righteous prophets. In the personality of the unpurified vehicle, willpower causes the person to perceive himself as separate. This delusion of separateness is the cause of all evil, which is why man builds the walls of isolation and the Tower of Babel. But this tower is built on an illusion, the crown of self-deception leads to the confusion of language. CHETH rules language, but at the same time CHETH limits language like a fence. Each person has many ways to verbalize an experience or emotion to give it concrete form. As soon as one tries to put it into words, we limit it to make it understandable on the level of language. Language is the result of the limitation of CHETH[exciii]. Language limits the infinite into finite forms. This is also the reason why for a long time it was forbidden to transmit the sacred teachings in writing, because the determination with the scripture leads to confusion. When some people try to interpret the scriptures literally, they prevent themselves from recognizing the infinite divine potential behind it.

The words of the holy scriptures are more than just a dead letters. Scripture has no life of its own if it is accepted only as theoretical text. The scriptures become alive only when one gains access to the light that works behind them. The words are empty if the practical meaning is missing. The word "love" remains a theoretical word as long as the experience of love is missing. Once the word "love" shows us the way and we are led through the limited word to the unlimited reservoir of the experience of love, then we participate in the living word. The Kabbalistic tradition teaches us the secret of the Living Word. One gradually learns to connect with the reservoir behind the words. We could spend hours discussing love, but it would remain a mental game and therefore only the lowest level of spiritual teaching. Above that, however, there is a level that is direct experience - and that is beyond mental discussion and wisdom. This is what distinguishes the authentic, living teachings of the Mystery Tradition from the dead, illusory teachings of the exoteric religions. The illusory teachings are completely devoid of power and content. There are many jugglers who call themselves Kabbalists and want to profit from the ignorance of their fellow men. They thrive on the curiosity of their fellows and play with numbers and words to reveal the "great destiny". These are the treacherous areas of Kabbalah, where would-be Kabbalists manipulate numbers, words, and intellectual examples, posing as great sages. Kabbalah, on the other hand, thrives only on direct experience. A handful of one's own experiences is worth more than countless foreign experiences. If one is tempted to describe only the words rather than the self-identified content, one will be lost. If one merely regurgitates the wisdom of others, one may appear learned, but one lacks true Kabbalah. The words are only a bridge to the reality behind them. Only when we access divine self-knowledge through these words do the words come alive. Words alone are worthless unless they are a bridge to divine reality. Each word of the scriptures can be compared to a field, but it would be a mistake to deal only with the fence of words and then confuse them with reality. Timeless wisdom becomes a dead form when access to the principle behind it is lost. Then the teaching appears correct on the outside, but the actual life is missing. Jesus became flesh to fulfill the Word, not to change it. Everything He said reaffirms the laws of the Old Testament and reveals the light of love hidden within them[excIV]. Any religion that calls itself Christian and declares the laws of the Old Testament null and void remains a false doctrine.

The task of the 18th path is to recognize the living, undivided stream of will behind every drive. Here lies the fulfillment of the New World Order. Such an order will not be defended by physical force or weapons, but by the right use of creative language. In the Gospel of John there are several references to the Logos or Word of God, which contains the incarnation of God and thus Christ[excv]. The correct use of language enslaves or liberates, depending on the maturity of the human soul. Since the confusion of language at Babel, the words of profane man have become banal and confused. At present, this banalization is very easy to observe. The daily consumption of the distorted language of the media shows on what level man is really moving. The illusion of a separate being is proclaimed in many facets in the media, whose current messages are like a modern devil's work, hypnotizing mankind with deceptive illusions. That is why it is so important to clear the weeds from our individual field. This field is more like a devastated war zone in the beginning, but with persistent work it will become a fertile land where the ruler will take his throne again. At first it is an arduous path that requires the utmost discipline, but then the triumph

is tangible. Symbolically, we inwardly experience the Holy War, where we become a brave warrior of Light. Such a warrior carries the shield of love and the spear of unity. In his hands are the heavenly armies and the demonic legions. His compassion brings the dead back to life and heals the sick. They are the mediators between the powers above and below, between light and darkness.

PATH 17 - THE CONSCIOUSNESS OF DISPOSAL

ZAIN – SWORD

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"The sword of discernment transforms discord into concord."

The 17th Path in the Tree of Life connects the maternal womb of BINAH with the Light of the Sun of Tiphareth. The name of the single letter ZAIN[cxcvi] means sword. The sword is a weapon that represents the state of nobility or warrior. Only the knight is allowed to carry a sword. It is used for both attack and defense. The Bible passages of Jesus that refer to the sword[cxcvii] are often used to justify acts of violence, religious wars, torture, murder and manslaughter. Jesus was aware that Christ Consciousness first brings the sword to the earth, not the hoped-for peace. This is a natural effect. However, Christ also points out that those who take up the sword will be killed by the sword.[cxcviii]

Initially, Christ Consciousness is divided within the family as all false bonds and illusory securities dissolve. Only when Christ Consciousness is given the highest priority is one on the right path. As long as one considers earthly attachments more important than the higher self, one prevents the realization of Christ. Only by sacrificing the lower parts of one's being to the higher can one ascend to the higher existence. This dissolves the self-deception, the false identification with the ego. Then the Christ Consciousness gives the hoped-for peace and salvation. This is about an inner experience rather than chasing an outer, earthly peace. The sword is a symbol of discernment and separation. The great separation began when Adam and Eve ate from the Tree of Knowledge. Since then, there has also been enmity with the serpent of temptation. Christ, the Messiah, is the embodiment of the redeeming serpent. The narrow path that connects Tiphareth and Binah is sharp as a razor blade, it leads neither to the left nor to the right. On this path, the divine intuition NESHAMAH descends and reveals the Law of Universal Love. Binah is the Mother Sphere. The birth of the child is a painful process. The child leaves the unity of the womb and enters the world of separation. Binah is the mother of humanity, she is also the sphere of cosmic sorrow and grief. It takes great strength of the soul to be ready for this contact. Individual grief is

replaced by collective grief, and at the same time the initiate feels responsibility and care for all of humanity. The path to true insight is paved with suffering, for all life experiences carry the taint of suffering. Even in our first love relationships we encounter heartache. False expectations and lack of understanding are among the causes of suffering. As we develop, we acquire greater compassion because we are shaped by suffering. The less suffering a person has experienced, the more naive and arrogant they are. Then, through our life experiences, we come to understand the workings of the feminine and masculine forces. Few people in this life have the potential to fathom the inner laws; instead, they are dazzled by the dream of the senses and blame the "outside" for their failures. This is also the reason why they learn little and therefore go around in circles in a desperate way.

Every human being has both parts of being in him, the female and the male pole. The feminine aspect is the anima, the masculine is the animus. Meeting our inner woman and man brings clarity to our outer experiences. This is the beginning of healing. Usually we run after those partners on the outside who come close to our idea of our inner anima or animus. Often the inner image is distorted and filled with errors, which is why partner relationships cause us suffering. In particular, we attract into our lives those people who disappoint us. Like a magnet, we attract partners who make our hidden shadow visible. As soon as intimacy begins, experiences of suffering are made possible. Once this intermediate stage of integrating these suppressed parts of our being is over, we are free to let love flow in our partnership. We can see through this other pole which aspect of integration we need. As we evolve, the partner will evolve with us, but once the task is completed, so is the relationship. Then the paths part to allow for new experiences. Some people pursue the view that it would be virtuous to find a single ideal partner with whom to share one's life in love until the end of one's life. But the reality is usually different.

We carry within us the image of our soul mate, and every relationship is a preparation for that encounter. Each partner is the ideal partner who is fulfilling his or her task with us right now. Too many live out of fear and insecurity in already "dead" relationships that demand a "solution". The basic task then is to learn to let go and celebrate the art of being ALL ONE. Only when we are inwardly ONE and have united our feminine and masculine parts of being can we become happy in the outer relationship. Only then is one independent of the outer situation and can love free of expectations and exchange. Love simply wants to GIVE and delights in flowing. The lover is happy when he loves. When we love, the most powerful force in the universe flows through us and fills our heart with love. But as soon as we try desperately to hold on to this state, love evaporates. Love is the way to unity within us. Spiritual partnership is a high art that begins within ourselves. Those who only hope for the prince or princess of their dreams to give them the happiness they long for will inevitably be disappointed. Happiness is independent of outward appearances, for happiness is an inner experience. Only when the masculine and feminine forces within us are properly aligned can our outer circumstances reflect inner harmony. This alignment is different from the orthodox rules of conduct or the precepts of exoteric religions and faith communities. Such misinterpretations have kept men and women slaves to their relationships for thousands of years, and continue to do so today.

Women have been oppressed and, as a result, so have men. This trend changed in modern times. The oppressed woman fought for more power until she was valued more favorably than the man on many levels. This imbalance will even out in the years to come, creating a harmonious balance. The fall from the Garden of Eden causes us to experience separation - and yet we have the opportunity to return to the lost unity. The objective mind of man is the masculine aspect. It has the ability to observe, to discriminate, to choose one thing over another. The feminine aspect receives these impulses and deduces from them. In the average person, the feminine aspect is oriented to the lower objective mind and is therefore primarily receptive to suggestions on that level. Therefore, in order to change behavior patterns, it is essential to first optimize words and thoughts in order to redirect the subconscious mind in a new direction.

All thoughts and words have a direct effect on our lives. The logical consequence of this realization is to observe oneself and optimize the mental processes towards the desired goal. Thus, liberation from bondage is possible to a certain extent. However, true freedom can only be realized when the subconscious mind is freed from slavery to the lower objective mind. Only through alignment with the Higher Self can true freedom be experienced. Thus, the Trinity is also fulfilled in the personality. The feminine part is centered on the Higher Self and reflects the reality of higher existence to the objective mind. The compulsion to control on the intellectual level of mind is very treacherous, it is the doubleedged sword that usually leaves deep wounds when used incorrectly. These wounds are healed through alignment with the Higher Self.

The biblical story of Jacob and his wives, Rachel and Leah, describes the principle of discernment. Jacob fell in love with Rachel, who represents the lowly bride and thus the seductive glory of the earthly world of Malkuth[cxcix]. But the elder sister, Leah, is the

hidden, spiritual bride, who is Binah. Jacob is enchanted by Rachel's youth and beauty. This subtle test is faced by every initiate of the 17th Path. These are the female poles and their servants who gave birth to the twelve tribes of Israel, the earthly manifestation of the celestial zodiac. Jacob evolves from the Messiah consciousness and becomes the progenitor of the Holy People. When Jacob receives the blessing of Isaac[cc], his higher transformation begins as he becomes the father of the twelve tribes. For this he is sent to his mother's brother for correction[cci], where he completes the basic transformations in the symbolism of the years. He learns to serve freely, to submit and to obey God's command. This is hard work that takes its toll. His reward is the earthly and spiritual bride and other riches. Jacob's father Isaac is the embodiment of the Messiah, and his mother Rebekah is the reincarnation of Eve. Jacob himself is the embodiment of Adam, as indicated by several symbolic passages in the Bible. The sons of Rebekah and Isaac are the twin brothers Esau and Jacob. Esau is the firstborn and in some ways can be seen as the personification of Netzach. Jacob, on the other hand, is the younger son and in this case the personification of Hod.

Initially, Jacob is described as cunning and crafty, while his twin brother Esau is the fierce hunter. Their stories show the interaction of the forces of Netzach and Hod. Both are transformed in the course of their corrections and ascend to a higher consciousness. In contrast to Jacob, Esau unites with the impure and brings chaotic forces into the world as his descendants. When Jacob returns home, he gives all his possessions to his brother Esau, who kisses him and declares his love for him.[ccii] Before he left, Esau hated him and wanted to kill him because Jacob had received his birthright and Isaac's blessing in his place. This encounter on his return home is the symbolic description of the transformed Jacob who, through humility and love, transforms his enemies into friends. Likewise, this biblical story illustrates the need to balance the first son (Esau) with the second son (Jacob) in creation.

PATH 16 - THE CONSCIOUSNESS OF TRIUMPH

VAV – NAIL

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"The yoke of the law reveals the inner connection of life."

The 16th path in the Tree of Life corresponds to the single letter VAV[cciii]. Vav means "nail" or "hook". Both the nail and the hook connect two objects, so the letter VAV is also associated with "connection". The nail is a phallic symbol of union with God through the quality of penetration. On the other hand, VAV is also the fertile substance necessary for creation. The letter VAV has an affinity with the letter GIMEL, but VAV is more the unifying quality of the vibration of sound. Akasha, in the Eastern tradition, is the omnipresent, transcendent and eternal source of all being, the primordial principle behind all elements. Everything originates from this unifying essence. Akasha is related to sound and therefore to the letter VAV. VAV is the symbol for the inner voice that is different from all other voices. It is the quiet voice of silence that reveals itself out of nothing, it is the voice of God that the prophets of the Bible heard. VAV is the third letter in the Tetragrammaton[cciv], thus it corresponds among other things to the element air.

The Tetragrammaton contains the divine family. The letter YOD is the Divine Father (Chokmah), HE is the Divine Mother (Binah), from the union of these two comes the Heavenly Son (Tiphareth), which corresponds to the VAV. The HE at the end is the Divine Daughter or Bride (Malkuth). The VAV path is a channel through which the vital energy of Chokmah flows to the cosmic memory of Chesed. Thus, it is also the highest connecting path of the male pillar. In the Path of Initiation, the adept is elevated to the divine experience of Abraham, the progenitor of the Holy People. Thus he gains access to the universal knowledge of life and is always receptive to the revelation of God. He thus becomes a true revelator of the mysteries. He speaks with the same authority as the great prophets Abraham and Jesus. There are many voices within us, be it the intellect, the emotions, the mind, the instincts, as well as foreign voices that lead discussions within us. The many voices are responsible for the inner dialogue that most of us carry on, whether it be discussions, arguments, quarrels, dialogues about the

hurts of the past, with the worries of the future, or the fierce disputes with the environment. The average person is filled with inner noise, his inner world is polluted with noise, and this noise then shows up on the outside.

The louder the outside environment, the louder it is inside, so there is a direct connection between the outside and the inside. If we are in a noisy environment, we are also noisy inside; if we are in a noisy environment, it is noisy inside at that time. We can fight the noise on the outside and try to contain the sound, but we will be disappointed. Whether we change our place of residence or our job, the silence we long for can only come when we have become quiet inside, when it has become quiet inside us. The inner silence then makes us receptive to the voice of silence. This still voice can only be heard when the noise of the other disturbing voices has become silent. Silence is like emptiness, then we can receive the word of wisdom. The more we are filled with inner conversations, the less we can hear the silent voice. Someone who talks on the outside at every opportunity and cannot listen, also listens too little on the inside. The inner voice is constantly revealing the connections of life, but it can only be heard if one has emptied oneself and is receptive. Kabbalah shows us a way to become receptive to this voice.

The Voice of Silence is the Revealer of the Mysteries, the Great World Teacher. The wisdom of all sages has its basis in the Inner Master. The Inner Master is identical with the principle working behind Buddha, Christ, Lao-Tse, Krishna, and other teachers of mankind. The Inner Master is above the personality, so He is independent of name and form, He is timeless and immortal. On the personality level, the revelation of the Inner Master is interpreted according to the cultural, religious and spiritual background. For this reason, there are many similarities among the great teachings. They can be recognized if one is willing to perceive the message behind the superficial appearance. The metaphysical senses are extensions, or refinements, of the physical senses. Man experiences himself in the world through his senses, and his sensory perception enables him to perceive the world. The world as we experience it is a world as it is communicated to us through the senses. Strictly speaking, we are an inseparable part of the worlds, and our life is in these worlds. Through the refinement of the senses we are able to perceive other parts of these worlds. When we look at a tree, we see certain shapes, smell fragrances, hear the rustling of the leaves, can feel the structure, and so on. At the same time, it would also be possible to feel the energetic vibration of the tree and the template behind it, but this depends on the focus of our senses. Our perception has a great influence on how we experience ourselves and our world. When our awareness is trained, even faulty impressions can be corrected and interpreted more fully. We can see the sunset every day, and through our awareness we know that the sun neither rises nor sets. Nevertheless, the external sensory illusion is there. In the same way, we can experience ourselves as separate from other people and still feel the oneness of all being through our awareness - yet the external sense illusion remains. Since there are no words in English for the higher senses, one could use the term TRUTH for the next higher sense, the sixth sense. Spiritual perception occurs out of the silence of thought when the emotions have come to rest.

Only then does one perceive intuition. "Intuition" in its original sense means "to ponder, to contemplate" and indicates insight. INSIGHT is the result of perceiving the hidden unity behind all appearances. The other senses can serve as instruments for intuitive perception. Thus, it is quite possible for some people to see the intuitive insight visually, hear it acoustically, or feel it in the gut. However, the instrument or sense through which intuition is experienced is only the channel. Intuition depends on how trained our subtle senses are and how we can interpret these messages, otherwise one tends to slip into the level of superstition. Intuition for the Kabbalist is the recognition of reality. Reality is what is behind the superficial appearance. The letter VAV connects us to the Truth, which is a synonym for connection. The knower, the known and the knowledge merge into unity. Kabbalistic knowledge is fundamentally different from university knowledge because exoteric science is satisfied with being able to calculate, for example, the size of an area or an appearance. The Kabbalist wants to understand the connection, the connection of an appearance to the divine reality.

Everything on the outside is connected to the reality on the inside. But also the inner world is gradually differentiated in the Kabbalah because there are several inner worlds. The highest world of the archetypes is the original source of the lowest creative inner world, which is followed by the outer earthly world. Intuition opens us to the hidden connections between these worlds. The highest revelation of the Inner Master is: "Be still and know that I am God". This revelation reminds us of reality. Through memory we perceive the connections, for the sphere of Chesed is the cosmic memory, the self-memory of creation. Everything that has ever been, from the beginning of time, is recorded in Chesed. The Akashic Chronicle is the Book of Life, which contains the all-encompassing world

memory in an immaterial form. Charlatans and fortune tellers abuse the ignorance of their customers and sometimes pretend to be able to read the future of their patrons in the Akashic Chronicle. They are the greatest victims of their own self-deception and deceive themselves more than they deceive their clients. The task is not so much to recognize the information, but to interpret it correctly. Since man is created in the image of God, even this simple information can lead to many misinterpretations.

For this reason, the Kabbalistic Mystery Schools place great emphasis on the proper training of the personality vehicles. A deficient intellect or an untrained emotional nature can pose an unprecedented risk to the student in accessing the messages from the inner worlds. The exegesis, that is, the interpretation of the heavenly messages, will be done only in a limited and literal sense. As long as there is a lack of discernment, the student will be a victim of fatal errors. It is from the self-remembering of Chesed that the Kabbalist derives his knowledge and insight. This is beyond the little knowledge of the curious "researcher" who yearns to look into the past to see what grandiose incarnations he has had. Self-remembrance even concerns the knowledge of creation and nature. Far from flattering the ego, the inner voice will admonish and point out the right path. The inner adversary, like a guardian, blocks the way to the inner master.

The immature person is prevented from committing sacrilege with shrines or from entering the inner temple with dirty feet. We are confronted with the adversary. This is the delusion of separateness, i.e., identification with the mortal and separate ego. As long as one is caught in this delusion, true self-knowledge is lacking. The scholar and theologian is well versed in the scriptures and the words of the prophets, he knows the theory, but he lacks the real essence of his studies, which is the practical knowledge of God. Learned and theoretical knowledge is only illusory knowledge because it is dead knowledge. The living knowledge is revealed by the inner voice, and only when we are receptive to the inner voice, we are included in the ranks of the Kabbalists, because the Kabbalist receives the revelation of the voice. Through the VAV, God reveals His essence to us.

Thus, the true teachings of the Kabbalah come from the Eternal. Therefore, such revelations of the timeless wisdom, which were given thousands of years ago, will still be valid in thousands of years. Unlike the false teachings of the exoteric sciences, which are already outdated after a few years. VAV is the *"Triumphant Consciousness"* which is eternal. This consciousness shows that creation is always a triumphant process. From the beginning of creation, which began with the exhalation of God, to its end, which is equal to the inhalation of God, creation is the triumphant self-revelation of God. Triumph means that every cause is followed by an effect and every effect is preceded by a cause.

This law is always valid. The Kabbalist is therefore interested in the inner cause of the outer appearance. He receives this knowledge through intuition from a higher source, which is the cause of the lower, i.e., earthly world. The revelation of the inner voice reveals the all-embracing divine order. The untrained mind is an unbalanced force or a chaotic demon, most often a fragmented one. This demon prevents the free reception of intuition by loud, meaningless talk and arguments. Therefore, it is a primary task of the aspirant to observe and silence the inner dialogues. Then comes the calming of stormy emotions, and finally a devotional attitude is required. One can hear the Revealer only when one is surrendered to God. Through sincere prayer, devotion of the heart and humility of thought unfold. The word "prayer" comes from giving. Many people confuse prayer with supplication. Prayer elevates man to the throne of God and unites polarities into oneness.

PATH 15 - THE CONSCIOUSNESS OF CONSTITUTION

HEH – WINDOW

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"The self-knowing view gives dominion over all worlds."

The 15th path in the Tree of Life is associated with the single letter HEH[ccv]. The name of the letter means "window". A window allows light and air to enter and is an essential part of the house (BETH). Similarly, there is a door (DALETH) in the house that connects the inside world with the outside world. The window (HEH) provides a way for those inside the house to participate in what is happening outside the house. The window is an opening similar to a door, but the door serves as a passageway to go from outside to inside or from inside to outside. The window, on the other hand, is associated with seeing, so HEH is associated with the function of seeing. Seeing determines how we experience the world. Sight is more than just physical vision, for even the physically blind person dreams at night through images he sees in his mind. Our vision is limited because distinguishing one form from another requires limitation. At the same time, the correct interpretation of what we see gives us dominion over our world. God's vision is flawless.

God sees the beauty of His self-expression in eternal self-examination. Incarnate man also shares in this self-appraisal, and thus always experiences God's self-appraisal. Nature is also the result of divine self-observation. God contemplates Himself, and through this the world is revealed in God. HEH is the principle of universal life behind creation. The task of the path of HEH is to train the sight and to recognize the just working of the divine order. The awakened one rules his kingdom through his vision, which distinguishes him from the profane one who enslaves himself. Thus, the awakened one sees God in everything and everything in God. Thus the painful illusion of separate being dissolves. The king again takes possession of his throne and rules according to the divine law. Man becomes the ruler of his kingdom as soon as he recognizes himself and his position in life. Only when the desires and vices are purified in the crucible is man elevated to kingship.

The Christian anointing at baptism has its origin in the holy anointing of the king. The anointing is like a covenant between God and man. It elevates man to royal dignity and thus to "constitutive consciousness". "Christ" is the Latin version of the Greek "Christos" and means "the anointed". That is why Jesus is called the King of the Jews, because he received the anointing of the priest-king. For the biblical kings, the rite of anointing was considered to be the decisive act that elevated the king. Likewise, the anointing is an indispensable part of the Kabbalistic rites of the High Mysteries. The anointed ruler is prepared for the divine performance. He exercises true rule, free from restraint or tyranny. His authority is based on his liberated vision. The profane man wants to control his environment, his people, his job, his family, his finances, his partner, and every conceivable situation. But as long as he clings to his self-will, he is controlled by it and remains a miserable servant of his circumstances.

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The letter name HEH is written with two HEH. The first of the two letters indicates insight and the second means foresight. Insight is attained through the vision of oneness when subject and object of contemplation merge into one being and duality dissolves therein. The initiate of this path is simultaneously aware of the inner mind and the outer world. He can pursue his earthly and spiritual tasks and activities and yet remain in oneness with God. The cognizer recognizes himself in the cognized and is the cognition itself. The one who recognizes and that which is recognized is also as the one who recognizes. The great wisdom teachings tell of this enlightenment. Applied to our daily life, this would mean that we are observing a situation in our life, so we are the observer, so we are the subject. The situation is the observed, therefore the object.

As long as we find a connection between these seemingly separate opposites, knowledge arises, and we find ourselves in unity. But if we lack this connection, we are in separation and thus powerless. Accordingly, it is easy to judge a neutral situation as evil. We are challenged by life to explicitly confront evil and build the healing bridge of Oneness. This is why the beliefs of every exoteric religion distance us from God, because God can only be known by elevating man to the divine oneness. Many an esotericist has succumbed to megalomania upon hearing that man is

divine. God can only be experienced by God, but as long as there is a spark of self-deception, it separates man from the experience of God. Foresight depends on the perception of the divine vision. Just as creation has a beginning, it has a self-fulfilling purpose, a result to which it is developing evolutionarily. To have foresight is to see clearly the effect of the cause, and thus to have prophetic vision. Most people feel that they are being presented with a fait accompli, which makes it difficult for them to see the essential cause of their current life situation. In this moment, we are constantly creating causes for the world to come through our being, we are emitting a vibration that is externalizing itself as our world.

True clairvoyance reveals the cause of our experience. Clairvoyance can even extend to other planes of existence, but it is hardly to be considered higher. Like seeing in a dream, the guiding factor is the interpretation of the symbols seen. Even our earthly world is characterized by symbols, and these symbols have to be learned to grasp and at the same time to see through in an extensive structure. A foolish behavior is to expect other situations as long as one keeps the same behavior, that is, to repeat the same cause and eagerly wait for other effects. In work, in relationships, in financial matters or in health, change can only begin when we change ourselves inwardly and radiate a new cause, which then irrevocably brings about change.

HEH is related to the intellect as DALETH is related to the emotions. In the last century there has been a revolution of the intellect. The intellect has been strongly emphasized, but only certain aspects of it, while the emotional level has been strongly neglected in Western culture. In the future, a necessary turning point awaits us so that a balance between these poles can be established. Too much intellect can degenerate into a harsh, loveless, sterile, cold world that lacks the true values of humanity. The imbalance begins in our present school system, where children's intellect is overemphasized and feelings are neglected. Children may know what the largest rivers are and what the world's oceans are called, but it is beyond their ability to consciously channel their feelings in constructive ways. Envy, jealousy, hatred, fear, grief, and greed plague most people into old age. Man today can be considered illiterate in love. Intellectual training is important, but it only makes sense when our other tools are taken into account. Rational thinking includes the ability to estimate cause and effect. Through the intellect, one can discern which instrument will work to achieve a desired end. However, one can also use any instrument unilaterally and destructively. With physical power, you can hurt other people on the physical level. Likewise, with intellectual power, one can harm one's fellow human beings on that level. The destructive use of the intellect has led man into a dark dead end. The intellect is a good tool, but it is dangerous to put it on a throne. In the Tree of Life, the eighth Sephirah Hod corresponds to the intellect. This fact alone gives us food for thought, because there are seven more spheres above it. Western man has given totalitarian authority to the mind, so misery is pre-programmed. This imbalance cries out for correction. The preservation of ethical guidelines is necessary for every human tool, including the intellect. The task is to transcend the lower mind and develop further faculties. Before one can transcend the intellect, it must be spiritually trained. The next level can be called multidimensional awareness. In this awareness, one directly perceives the reality behind the outer appearance in the here and now. Symbolically, in the purification process, the rough stone of personality is refined into a perfect cube. The cube represents the union of the Father and the Son. This is ABEN[ccvi], the word for stone is made from the words for Father[ccvii] and Son[ccviii].

The letter HEH holds a special mystery about procreative power. The term "genius" comes from the Latin root for "producer" and also refers to the genitals, the procreative organs. The energy (TETH) that lies dormant in the generative organs (NUN) is elevated through Kabbalistic practice, thereby energizing those areas of the brain that are governed by the letter HEH. This unfolds the spiritual vision center and enables higher perception. The prerequisite for this is that the connection between the two hemispheres of the brain is opened, thus enabling universal perception. Then another area of the brain (the pineal gland) is activated, which leads to INSIGHT, symbolized by the all-seeing eye.

The 32 rays around the eye represent the 32 Kabbalistic paths of wisdom. They are the 32 different expressions of the ONE Light. In the physical manifestation, the sun is the source of light. Light is necessary for vision, both external and internal. Everything we see is made possible by Light. We see the forms that Light takes, everything is made of Light. The more subtle vibrations of light are responsible for allowing us to see within. This inner light comes from the spiritual sun, whose earthly body is the physical sun in this solar system. This sun has its highest expression in the areas of the brain that are represented by the letter HEH.

PATH 14 - THE CONSCIOUSNESS OF LIGHT

DALETH – DOOR

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"Immeasurable love flows through the gate of the world."

The 14th Path in the Tree of Life corresponds to the double letter DALETH[ccix]. DALETH can be seen as the archetype of the doorway to manifestation. The letter name DALETH means "door". A more accurate translation is "entrance" or "passage". The door is a connection between two spaces. One enters the interior of the house (BETH) through the door, DALETH connects the inner world with the outer world. Creation enters through this doorway. DALETH connects as a transversal path the highest spheres of the right and left column of the Tree of Life, thus Chokmah with Binah. This path is the field of tension between the strongest poles, between the principle of giving and taking, between light and darkness, between man and woman. Chokmah is the paternal primal principle and Binah is the complementary feminine aspect, the nurturing mother of all being.

DALETH is the act of union in which the mother receives the fertilizing seed of creation, transforming herself from a sterile woman to a pregnant mother. She is pregnant with the world and thus depicts the nourishing womb of creation. From this womb springs all that we experience in the world of names and forms. The Creator deities ELOHIM[ccx] described in Genesis correspond to Binah. The four-pole name YHVH corresponds to Chokmah. The union of Chokmah and Binah makes creation possible. DALETH is the divine womb through which creation comes into being. This gateway is the point of contact with the creative imagination. It is the gateway through which the creative spiritual images come into material existence.

DALETH can also serve as a gateway to the Divine. This door is described in the parable of the Good Shepherd in the Gospel of John: *"I am the door; whoever enters through me will be blessed and will go in and out and find pasture".*[ccxi] In the symbol of the white dove the divine intuition NESHAMAH descends. In the Bible the dove is mentioned several times. In the New Testament, the dove represents the spiritual covenant of baptism. In the Old Testament, Noah let the dove fly from the ark. The ark symbolizes the sanctuary, the dove is the Holy Spirit and the female counterpart to God the Father. In the Psalms there is another description: *"You dove with silver pinions and golden wings."*[ccxii] In Kabbalah, both the feminine and masculine aspects of God are found. The highest divine principle, however, transcends this duality. The Holy Spirit or Holy Breath is feminine and represents the most powerful and effective presence of God.

Fifty days after Easter is Pentecost, the day when the Holy Spirit was poured out on the disciples of Christ. The Christian celebration of Pentecost has its origins in the Jewish festival of Shavuot and, like it, is celebrated on the fiftieth day after Easter (Christian) or Passover (Jewish). There are fifty days between these ritual celebrations, which refer to the 50 Gates of Binah, i.e., 50 corrections (tikkun) for initiation into the sphere of Binah. Pentecost, in the Kabbalistic tradition, is the sending of the Holy Spirit, so it is also a time to celebrate special initiation rites.

The term "Holy Spirit" appears about 100 times in the New Testament of the Bible. The most important passages are the ones where Mary conceives Jesus through the Holy Spirit. This passage has caused much strife and misunderstanding and has been misused by exoteric religion to proclaim foolish fabricated virtues. The true meaning is that Christ Consciousness is received through the Holy Spirit. This is the virgin birth of higher consciousness. The union of the Divine Parents brings about the birth of the Divine Son in our heart. Parallels can be found in the Book of Revelation, for it speaks of a woman clothed with the sun, with the moon at her feet, and crowned with a wreath of twelve stars. She was pregnant and in labor she cried out in pain. She gave birth to a son who will rule all nations with a scepter of iron. The Revelation of John is a masterpiece of Kabbalah. It is filled with rich Kabbalistic metaphors and symbols. It was originally written in Greek, but the Greek letters also originated in the ancient Aramaic writing system. These archetypes are also expressed in the history of the Greek alphabet. The individual Greek letters, like the Hebrew letters, have a numerical equivalent and are therefore numerical letters. Thus, the Greek texts of the New Testament can be deciphered using a number-proportional system similar to that of the Old Testament. The metaphors of the Bible, however, can only be made concrete to a certain extent, because the written explanation concretizes the timeless teaching, and thus the infinite eternal principles of our perception would

disappear. Most of the timeless Kabbalistic teachings are unpublished - this is the unwritten and most secret tradition of Kabbalah. From the beginning, Kabbalah has been passed from mouth to ear, from teacher to spiritual disciple. This tradition goes back in an ancient chain to the beginning of human history. The written tradition that has appeared over the millennia is of little importance from a Kabbalistic point of view. Although it is noteworthy when parts of the spiritual teachings have been written down, they are a trivial drop in the ocean compared to the oral tradition of initiation. The highest divine mysteries remain unwritten, even wordless. The more cryptic the statements of the scriptures are, the greater is the truth that formulates them. The simpler the words, the more harmless their actual content. The unwritten Kabbalah is revealed by the Holy Spirit. An impressive description of the gifts of the Holy Spirit is found in the First Letter to the Corinthians:

"There are different gifts, but only one Spirit. There are different ministries, but only one Lord. There are different powers that work, but only one God who works all in all. But to each is given the manifestation of the Spirit, that it may profit others. To one is given by the Spirit the gift of wisdom, to another by the same Spirit the gift of knowledge, to a third in the same Spirit the power of faith, to another - always in the one Spirit - the gift of healing, to another of miracles, to another of prophecy, to another the ability to distinguish between spirits, to another various languages, to another finally the gift of interpreting languages. All this is done by one and the same Spirit; to each he assigns his special gift as he wills."[ccxiii]

Another significant passage is in Galatians: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, self-control."[ccxiv]

The 14th path is associated with "luminous consciousness". The power that gives this path its luminosity comes from Chokmah. Chokmah is the animating generative force, which is also the light of the stars. The radiance of the stars on the material plane is Chokmah. In Chokmah is the Zodiac, which is the twelve tribes of Israel. During the year, the sun enters each of these signs. When the sun is in a sign, the special imprint or vibration of a sacred tribe comes into effect. Every human being is the sum of these tribes. At the time of a person's physical birth, a unique celestial constellation prevails. This constellation is the expression of an inner constellation of the interaction of forces. Depending on the outer stars, polar forces act within the human being. Through theurgy, the Kabbalist can harmonize various destructive fields of tension and develop his vehicle into a synergistic wholeness.

The tribes of Israel are power centers that attune man to the archetypal, balanced expression of the signs of the Zodiac. They are the template of the transformed human whose Zodiac is balanced. Thus, in their finer vehicles, the twelve astrological aspects shine in full splendor. The Kabbalistic names of God, which correspond to the Zodiac, combine with the light of the twelve tribes to elevate man to a new order. For the Kabbalist, the parables of the Bible represent the workings of divine powers. Those who interpret the Bible literally are among the poor and ignorant hypocrites. Only when the Holy Spirit comes upon us, that is, when the light spreads upon us, will we know from our own experience. Much of what we have learned up to that time we will consider useless. Many esotericists acquire knowledge from numerous spiritual books and then think they are great experts. The teaching system of the universities, which is based on the administration of many questionable theoretical contents, is a sterile dead end for the spiritual path. In Kabbalah, it is not so much the theories that count, but the practical experience. The highest mysteries are oral. They are not suitable for theoretical study. The student can only be shown a path by an authorized teacher, where he himself receives the teaching. But before a student is worthy, he is ethically tested and trained to the utmost, so that the last shadow of self-will disappears.

The university theologian studies the Bible and its exegesis and thinks that he is now among the truly knowledgeable. This may be true, but he knows only the partial truth and thus has only superficial knowledge. Only the training and experience of the Mystery Tradition will open the door of understanding for him, only then will he overcome foolishness. Then he will read the scriptures and thus be elevated to the light of wisdom beyond the letters.

PATH 13 - THE CONSCIOUSNESS OF UNIFICATION

GIMEL – CAMEL

"The outer world reflects the unity of the inner reality."

The 13th path in the Tree of Life connects the spheres Tiphareth (divine son) and Kether (highest self) and is consequently the longest path in the Tree of Life.

This path corresponds to the double letter GIMEL[ccxv] It allows the continuity of movement and form. The name of the letter means camel, a ship of the desert. The camel takes travelers from one place to another and can be ridden as well as carry loads. GIMEL corresponds to the "Unifying Consciousness", the root of unity. The Kabbalist strives for this consciousness of the unity of all being. This unity results from the fact that in reality everything is interconnected. The pair of opposites of GIMEL is peace and strife. Struggle is an important part of life. Even in the physical body we need struggle. Our immune system is constantly fighting hostile substances. This ensures our health and peace. In the New Age movement there is a tendency to think that one pole is better and more developed than the other. Both poles are interdependent because only through struggle can peace be experienced. Peace in the heart is the result of the birth of Christ in us.

The virgin birth[ccxvi], the immaculate conception[ccxvii], is made possible through the path of GIMEL. GIMEL can be seen as a symbol of the virginity of Mary. Only in this context do the parables of the Bible make sense. The Divine Son is immaculately conceived directly from Kether, the primordial point of existence. The Bible describes the divine revelation in human language, and the superficial reader will assume that there are only personal destinies. However, the archetypes have a cosmic reference. For example, the virgin birth indicates that the Supreme Self manifests through the divine Son independently of the union of the divine Father with the Mother. This means that the Father, the Mother and the Son emanate simultaneously. Paths 11 (ALEPH), 12 (BETH), and 13 (GIMEL) flow down from Kether simultaneously, revealing Father, Mother, and Son.

As an emanation of Kether, ALEPH represents the Cosmic super-consciousness. BETH is the cosmic self-consciousness and GIMEL is the cosmic sub-consciousness. The super-conscious is God, the self-conscious is man, the subconscious is nature. GIMEL is the substance that connects everything and is virginal, always pure and open to suggestions from the self-conscious level. GIMEL is a synonym for the subconscious and therefore for the Prima Materia, the original substance. It fills all space; from the Kabbalistic point of view, there is neither vacuum nor emptiness in manifestation. Although today's exoteric science has coined a term like vacuum (empty space), modern physics and quantum physics have already contradicted this in many points. Scientists can now measure particles, static electric and magnetic fields, gravitational fields, as well as electromagnetic waves and particle currents such as cosmic rays and particles in space. The Kabbalah speaks of a substance that is the basis of matter, best imagined as a spiritual substance. This substance is the divine water described in Genesis of the Bible.

ALEPH, on the other hand, is the divine air or breath or spirit in some translations of the Bible. BETH is the Divine Fire. These emanations of Kether together form the three primal principles of the Divine Trinity. GIMEL is the feminine aspect, always receptive and passive. BETH is the male aspect, eternal and active. So GIMEL is largely responsible for the Oneness that is experienced, so there is a connection to gravity. Gravity is the force of physics least explored by current exoteric science. This is where science encounters unresolved and mysterious areas. Timeless Wisdom, on the other hand, has been much more successful in its research through the millennia, using instruments largely unknown to external science. The result is an inexhaustible knowledge, including the laws of the cosmos and the planes and worlds that have so far remained inaccessible to external science.

The discoveries of Timeless Wisdom are based on eternal principles. Only when man recognizes the powers of spirit can he understand the workings of matter. An enlightened age will follow in which physics and other sciences will also discover and understand the laws of the Bible. However, this requires a higher understanding and spiritual unfoldment. GIMEL is analogous to pure and clear water, which can take any form of the imagination. The limited, form-giving imagination is Binah, which is the

divine chalice in which the waters of consciousness take form. GIMEL is the lesser Chokmah in the creative process, Chokmah being the first passive sphere in relation to Kether. Chokmah is the mirror in which the face of God is reflected. The Son is inseparably united with the Father, thus a reflection of God. That is why the ELOHIM could only create man, i.e. ADAM, in their image. The ELOHIM also symbolize the seven creative powers, which correspond to the seven double letters. On the other hand, the permutation of YHVH corresponds to the twelve single letters.

GIMEL is a swirling spiral force found in many variations in nature, even in the smallest forms, such as atoms and their particles. In the sense of correspondence, the law of gravity operates in the small universe as well as in the large. Gravity is a form of the power of love. The profane man can understand love only as a human quality, although the whole creation is an interaction of love. GIMEL preserves the cosmic self-memory that is responsible for the fact that flowers grow, that there is a rhythm to the tides, and that the planets revolve around the sun. Above all, the Cosmic self-memory holds the laws of nature, for everything that happens in nature is the work of this memory. All the holy scriptures that tell of creation can do so only because their authors had access to the universal record, that is, to the self-memory. Only when man has gone through the necessary corrections can he read in these records.

The profane man seeks only to satisfy his curiosity, which is why the guardians of the Kabbalah guard the gates to the sanctuaries. The eager but naive student desires a noncommittal spiritual training where he is free from obligations and can receive the teachings for a small fee, perhaps even free. He forgets that the spiritual path requires ethical transformation as a prerequisite. Only when the desire to serve God and humanity is kindled in our hearts will we attain those powers that the great prophets piously demonstrated. For this reason, a noncommittal training in Kabbalah is inconceivable, for the immature student would trample on the precious sanctuaries and worship his own idols at the first opportunity. The idols are an emblematic definition of all the false gods to which man pays homage. This begins with money, fame, glamor, luxury, lust for power, and continues with all material, sexual, intellectual, and emotional addictions. True Kabbalists are strictly forbidden to satisfy the curiosity of their students. Instead, they are obligated to show the seeker the way to realize the will of God and thus his true destiny. From this realization comes the consciousness of serving God and humanity with all one's strength and love. We are on the threshold of a New Age in which we unfold together into the Brotherhood of Humanity.

PATH 12 - THE CONSCIOUSNESS OF TRANSPARENCY

BETH – HOUSE

"The dwelling place of the Holy Spirit is in the center of the world."

The 12th path in the Tree of Life coincides with the double letter BETH[ccxviii]. It connects the primordial will (Kether) with the female womb of creation (Binah), and here the first concretization takes place. The letter name BETH means house, tent or dwelling. The house is the dwelling place, the body of the human being in the world of duality. The house provides protection and shelter. From a higher perspective, the house is a vessel for spiritual light. BETH is a symbol for the building of the sanctuary, the temple and the ark, as well as a symbol for the self-consciousness of man. Man stands between God and creation, he is the mediator between heaven and earth, between spirit and matter. ADAM, as a symbol of man, is the vessel that receives the light. Through the power of attention, man gives direction to form. The form is created out of the substance of GIMEL. Which form appears is determined by the focus of attention. Then the inner image is condensed to the outer world, correspondingly the earthly world is condensed spiritual power. It appears stable and solid to us on the basis of sense perception, but it is pure energy.

The senses are tuned to a vibrational spectrum so that the earthly world can be experienced as solid. If this spectrum were to change, the perception of the material world would automatically change. When one dreams, objects usually appear to be solid and constant, even though they are "only" mental material. It is the same with the objective world. Genesis describes how the Elohim created ADAM on the sixth day. This is a creation that is still in a higher dimension, in the highest worlds. ADAM is the symbol of mankind. In the generations described in the Bible, man descends to this earthly world. The human being we call man today on planet Earth is still far from the perfection of being human. He has completed a little more than half of evolution and is at an intermediate stage. First he condensed from the spiritual to the material, now he is evolving from the material to the unity of the spiritual, but with the knowledge of earthly separation. Adam, whom the Elohim created, was not the earthly man, but the ethereal man, because he also lived in an ethereal world. It is the same with the earth mentioned in the creation story. This is not the earth as we know it today, but the fine-material earth on the stage of a higher vibration. Accordingly, the early chapters of Genesis tell of the higher worlds, of the gradual condensation of spirit.

The term "self-confidence" is often misinterpreted in everyday language to mean a self-confident or confident demeanor. However, the Mysteries refer to the exact meaning of the word, which is to BE CONSCIOUS of your-SELF. This consciousness is different from the identification with the conventional personality, it is a higher level. Self-consciousness is the principle that uses the personality as a tool for self-knowledge. The profane person thinks that he is the intellect, the emotions, or the body. Identifying with the instrument, he is limited in his possibilities and becomes a victim of the circumstances of life. Identification with the appearance prevents the realization of the true self, which is the real cause. Personality is the vehicle, analogous to a car. Our car can be in working order, washed or unwashed, rusting, with a strong or weak engine, of any color imaginable, it can be big or small. Similarly, there are fundamentally different facets of personalities. Behind the mask of the personality is the real man, the man of whom the scriptures and the Masters speak when they mean HUMAN. This man is created in the image and likeness of God. He is God-like. This is the individuality that is immortal and therefore imperishable, enthroned in the center of the heart.

This is ADAM, condensed from the highest archetypal world into the deepest material world. Now the pendulum has passed the lowest point of matter and is moving up to the spiritual. Then humanity will once again have access to the inner worlds and processes. The gross material world as such will then disappear. The only purpose of this earthly planet is for man to experience the evolution and transformation of his vehicles. Environmental disasters, pollution, "natural disasters", everything that happens here on earth is directly related to man. In the same way that the planets are correlated with man, the creator deities ELOHIM are correlated with the seven planetary forces of antiquity. Kabbalah knows the names and domain of these planetary beings, and thus the Kabbalist can attune to these cosmic forces. The planetary beings are a higher evolution of the human being. Just as the cells in our body have a lower evolutionary level than the human being, the human being incarnated on Earth has a lower evolutionary level than the Sun. People from a higher evolutionary wave come to this planet to help humanity in its evolution. Christ and Buddha

were much more advanced in their evolution than humanity on earth today. Such masters make a sacrifice and incarnate in flesh and blood in an environment that is quite primitive in terms of their individual evolution of consciousness. The collective subconscious of humanity on Earth is flooded with the illusion of separation.

The incarnation of these Masters brings light into the collective consciousness and sets the impulse for the universal brotherhood of humanity. Around these masters gather a handful of receptive people, in whose subconscious the seeds of timeless wisdom are planted. Many cultures have traditions of such masters, such as the Egyptians, Christians, Buddhists, Hindus, Mayans, Greeks, Persians, and so on. They have come here to fulfill their mission received from the Solar Logos. The masters of compassion come on the mission of devotional service. The revealed teaching is given according to culture, nation, language, development and karma, among other things. The timeless wisdom can only produce the fruits that correspond to the environment. Thus, the same teaching of solar consciousness was associated with Osiris in Egypt, Krishna in India, Christ in Israel, Mithra in Persia, and Helios in Greece. Humanity here on Earth needs the support of more evolved people to evolve into the next stage of evolution.

Such evolutionary phases take much longer than exoteric science suspects because its instruments and methods are limited to outer appearance and personality. If one studies only the perishable or the world of appearances, it degenerates into a false science. The object of study of Timeless Wisdom is the imperishable. As soon as physical death occurs, the outer appearance also dissolves, and the lower parts of the personality disintegrate; they become collecting material for new structures, but the human being behind them remains. The double letter BETH is assigned to the pair of opposites "death and life". Most people experience the world in a process of death and believe that they belong to the living. In contrast, the Awakened One sees that what the average person considers life is more like death. As long as identification is centered on the personality level, all processes are automatic reactions of the subconscious. Only when one has come to consciousness does true life begin. Before that, the consciousness is asleep, comparable to the dream level.

The unawakened person is in a dream state and tries to decipher the laws of the dream. As soon as he awakens from the dream, new laws come into force. He inevitably gains mastery over the dream from a higher level of consciousness. The dream plane is the finite, transient illusion called "MAYA" by the Indian sages. We can try to analyze the physical laws of the dream, such as how heavy, high, dense or fast the objects in the dream situation are. We then label these "findings" with scientific terms that are difficult to understand. For the person awakened from sleep, such a naive approach is extremely ridiculous. It is more effective to learn to interpret the symbols of the dream correctly and to establish their essential relationship to us. The Kabbalist searches for the cause of the apparition and thus recognizes the original laws behind the events. The self-consciousness of the awakened Master is the super-consciousness of the unawakened man. Consequently, the sub-consciousness of the awakened master is the self-consciousness of the unawakened man. Evolution gradually shifts man's self-consciousness upward; what is below him in evolution becomes his sub-consciousness.

Whatever is above him is his super consciousness. The religious fanatic is as far from the experience of God as the exoteric scientist because both are concerned only with the world of appearances and identify themselves with the personality. Only when the higher self-consciousness is experienced does one awaken from the dream. The religious fanatic is tempted to bind God to a form and fights everything that seems to oppose this form. These are diabolical "religions" that worship idolatry. When Moses received the Ten Commandments on the holy mountain to praise God, the people were impatient and forced their representative, Aaron, to allow them to make an image of God for them to worship. This was the wrong way to worship God. Therefore, Moses was extremely angry when he returned and found that his people had fallen into idolatry. There were the most severe penalties. The death penalty and chastisement followed for this offense because idolatry is death and degrades the consciousness to the lower level of mortality. All pseudo-religions that worship a personal God separate themselves from God through this idolatry. The result is bloody wars and all kinds of atrocities.

However, the Mystery Tradition has been secretly active for thousands of years, preserving the small but powerful flame of Timeless Wisdom. It is overseen by the masters who founded the great teachings. Their goal is the uplifting of all humanity, bringing impulses of unity, freedom, healing, wisdom and love into the collective mass consciousness and working persistently on transformation. In this way, the human being becomes a conscious and permeable channel for the primordial will for good.

PATH 11 - THE CONSCIOUSNESS OF RADIANCE

ALEPH – OX

"The highest light of the spirit embodies itself in the lowest appearance."

The 11th Path in the Tree of Life connects the highest spheres of Kether and Chokmah and corresponds to the first letter of the Flame Alphabet. ALEPH[ccxix] is a mother letter and means ox. The ox was used in agriculture to plow the earth (feminine) and make it cultivatable (masculine). ALEPH is the synthesis of all opposites, as the symbol of Aleph is also the swastika or the Fylfot cross. During the Third Reich, the time of National Socialism, the swastika was used in a reversed and perverted way. Nazism used this symbol as a cult of personality and totalitarian dictatorship. This can be seen as a serious reminder of what happens when occult symbols are misused by immature and profane people for selfish purposes. In this sense, the Third Reich is the Qlipothic expression of the swastika. The symbol was so strongly anchored in the collective mass consciousness that it is still dangerous to use it in our cultural sphere today. The swastika as an unchanged original symbol represents the first vortex and the creative breath.

ALEPH is the spiritual breath that dresses itself in the garment of life to descend into the world of names and forms. ALEPH is the intersection of nothing and something. ALEPH is the divine exhalation from which this creation is born, but there have been countless creations before and there will be more after. ALEPH is the spirit behind the central sun of all-encompassing light. ALEPH is the beginning as TAV is the end, both are ONE. They are the Hebrew equivalent of the Greek ALPHA and OMEGA and are the keys to the universe. They are a parable of the all-encompassing, and in the Revelation of John they are a symbol of the exalted Christ. In Isaiah, God is referred to as "First and Last".[ccxx] described. Christ is united with the Father (God), and therefore Christ embraces all reality, over which He also has perfect power. Everything that appears is the result of the pure intention of the original will of Kether.

In the beginning it was God's will to reveal His light. Thus, God allows a part of Himself to appear as many and as much. So there is still the unrevealed. The dark ALEPH can be seen as the unrevealed (non-being), the light ALEPH is the limitless being that has appeared. The primordial will is the primordial small point in the center of the boundless space. The breath of ALEPH fills and animates this infinite space of light. The term "space" is so self-evident to many people that they take it for granted, only the fewest question it. "Space" is in the mind of God and therefore filled with mental substance. The mental substance is astral light. It is therefore identical with Prima Materia (First Matter). In Latin, MATERIA (matter) and MATER (mother) have the same linguistic root. The materialization of the world begins with the Great Mother. That is why the Kabbalists emphasize the need to establish a good relationship with the earthly mother. Disharmonies in this area indicate inconsistencies in matter. The mysticism hidden behind the path of ALEPH remains eternally limitless, so it is impossible to define it in limited words. ALEPH is the creative breath, the breath or primordial principle of air. The Breath of Life is the Prana of the Eastern teachings that animates everything. There are other different expressions of this breath.

The Tree of Life illustrates how the primordial principles manifest. ALEPH is the middle column of air, MEM is the left feminine column of water, SHIN is the right masculine column of fire. Each letter has several correspondences in the Tree of Life. It would be one-sided to assign only the corresponding path to the letter. It would also be numerically correct to assign the first ten letters to the ten Sephiroth, so ALEPH is also the number 1 and therefore Kether. Kether contains the cause of the whole tree, all possibilities are present as potential. In each Sephirah a basic aspect of the original intention is revealed, thus the goal, the completion is already predetermined, beginning and end are one in the mind of God. The gradual delay of matter gives the impression that there is a temporal linear sequence of events. But this is only the appearance. The cause is omnipresent, just as a seed carries the fruit within it. Everything man does today is characterized by the fact that the result is present as an intention. This applies to the past as well as to the present incarnation. Through the super-conscious impulse, man apparently chooses a path within the given possibilities. Whether he turns right or left, he steps within a larger plan.

The path is the result of the original will of Kether, even the experiences and cognitions are already predetermined in this phase, if one looks at it from a higher level. super-consciousness is above self-conscious

perception, so it is free of spatial and temporal barriers. From the stage of super-consciousness, it is possible to let the power and flow of love flow freely and uninhibitedly. The tendency to have a certain experience is given by the seed impulse we receive before incarnation. One wants to be a musician, the other a business manager or a teacher. The basic themes of life experiences are similar, but on the surface they appear to be fundamentally different. The inner impulses give direction to where we are going, and which people we will resonate with it. Through affinity we can create karmic balance. Some wish to incarnate in a wealthy or prominent environment, but such appearances are irrelevant to the super-conscious.

It is mainly about the optimal environment to have the necessary experiences. The poor person has different tasks than the rich person. It should be noted that material possessions are independent of a person's spiritual development. ALEPH is the beginning of the spiritual journey, here the rucksack is packed with the impulses of the experiences before the journey down the Tree of Life begins. Everything that was, is and will be is present in the Limitless Being. Once man has entered the world of names and forms, he begins the journey of return, each and every station up to the crown of creation. The destiny of humanity is to be elevated to the super-conscious. Before us, people have walked the path to the crown, such as the prophet Enoch. They have prepared the way for us, and the light of their love shows the way for all souls to ascend to the highest worlds of God.

AFTERWORD

The smallest cell of the body is connected to the entire body. Likewise, the individual human being is connected to all humankind. People of every nation, denomination, ethnic group, language and culture are one cell in the great body of humankind. Together we form the universal brotherhood of humankind. Together we are in the same boat and share the same path. The crises of this world are crises in our consciousness. Therefore, there is only one successful way: by changing ourselves, we change the whole world.

Years passed and bondage increased.

Years passed and disease multiplied.

Years passed and poverty expanded.

Years passed and hatred increased.

Years passed and folly increased.

Years passed and we forgot that we share a common vision.

We cannot be satisfied until our brothers and sisters support each other and give each other a helping hand instead of killing each other with weapons.

We cannot be satisfied until our brothers and sisters work in a profession that is their vocation instead of being paid slaves.

We cannot be satisfied until our brothers and sisters are healed instead of just numbing their external symptoms of illness.

We cannot be satisfied until our brothers and sisters learn the eternal knowledge of life instead of being blinded in schools with ephemeral illusory knowledge.

We cannot be satisfied until our brothers and sisters live in a dignified environment instead of desecrating nature.

We cannot be satisfied until our brothers and sisters share in the abundance of prosperity instead of starving in lack.

We cannot be satisfied until our brothers and sisters realize the laws of life instead of being locked up in some prison.

We cannot be satisfied until our brothers and sisters are allowed to praise God according to their convictions instead of being persecuted by religious fanatics.

We cannot be satisfied until our brothers and sisters take social responsibility for themselves and their fellow human beings instead of guilefully exploiting others.

We cannot be satisfied until our brothers and sisters feel the needs of all humanity in their hearts instead of feeling only their selfish desires.

We can only be satisfied when our brothers and sisters live in the great family of humanity, instead of isolated by themselves.

Now enough time has passed, it is up to us to realize the prophecy of the New World Order together.

ELIAS RUBENSTEIN

Dr. Elias Rubenstein is the founder of the Hermetic Academy. As the Director of the Hermetic Academy, he helps to make the teachings of the Ageless Wisdom accessible to a wide circle of interested aspirants. His publications and works focus on the teachings and symbols of the Kabbalah, Hermeticism, Jewish and Christian mysticism (Gnosis) and spiritual alchemy. He received his doctoral degree in Economics, for his outstanding merits and achievements, he has been awarded the University titles of Honorary Doctor and Honorary Senator.